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Late FELLOW of *Lincoln-College*, OXFORD.

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DIRECTIONS

FOR

Married Perſons:

DESCRIBING

The DUTIES common to both,

And peculiar to each of them.

By WILLIAM WHATELEY.

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And peculiar to each of them.



By WILLIAM WHATELEY.

TO THE READER.

THE *following Tract did not come to my Hand ſoon enough to be inſerted in its proper Place, namely, between Biſhop* Hall's *and Mr.* Bolton's *Works, with whom the Author of it was cotemporary. But it can never be unſeaſonable nor unacceptable to thoſe who love plain, ſound, practical Religion. I have ſeen nothing on the Subject in any either ancient or modern Tongue, which is in any Degree comparable to it. It is ſo full, ſo deep, ſo cloſely, ſo ſtrongly wrote, and yet with the moſt exquiſite Decency, even where*

the Author touches on Points of the moſt delicate Nature that are to be found within the whole Compaſs of Divinity. I cannot therefore but earneſtly recommend it, to the moſt ſerious and attentive Conſideration of all thoſe married Perſons who deſire to have a Conſcience void of Offence, and to adorn the Goſpel of GOD *our Saviour.*

6 JY 64

London, Jan. 6, 1753.

I

JOHN WESLEY.

TO

TO THE

Christian Reader.

CHRISTIAN READER,

MARRIAGE *hath scarce more that use it, than that accuse it. Most Men enter into this Estate, and being entered, complain thereof. They should rather complain of themselves. It is an unjust Thing, and a Fruit of ignorant Pride, to cast the Blame of our Grievances upon* GOD's *Ordinances. I had been happy, saith one, had I not been married. Then wast thou foolish both before and*

and ſince thy Marriage. Uſe it well, it ſhall add to thine Happineſs. We make bitter Sauce, and cry out that the Meat is bitter. Thou liveſt in Matrimony not after GOD's *Direction, but the Rules (crooked Rules they be) of thine own Luſts, and then ſayeſt, Oh that I had never married! Oh that I were unmarried! For Shame keep Silence! thy Crying ſhews thy Diſeaſe. Thou art indeed married to an ill Companion, (thy wicked Fleſh, that old Huſband) and art peſtered with its Brood, and neither ſeekeſt a Divorce from this Tyrant, nor endeavoureſt to crucify the wicked Off-ſpring thereof. Hence are thy Woes; not thy Huſband, not thy Wife, but thy Pride, thy Paſſion, cauſe all this Annoyance, all this Diſcontentment.*

I labour, in this little Treatiſe, to plead the Cauſe of Marriage; *not ſo much in Speech, as in Deed, by directing the Married to the Knowledge and Practice of*

their

their Duties, which would mend all. These whatsoever Man or Woman endeavour to follow, if they prove not Marriage a Solace to their Souls, and a Refreshing to their other Griefs, let me never but grieve.

These Things I commend to thine Understanding, to thy Life. Use them, and then say how thou speedest. I intended them at first for a few, and now communicate them to many. It is no uncharitable (I am sure) I hope, no unprofitable Deed. I desire that thou shouldest make some Use of them, therefore I make them publick: If not, be ignorant, and complain still. I mean them not to the Learned, that can find out better Directions for themselves; but to those whose Place is not too good to learn of the meanest Teacher, even unto Men of the same Rank, as they for the most Part were, to whom

whom I ſpake them. If this Work profit, I am glad, then I know it ſhall pleaſe. However, thou haſt it, Reader, and better ſhouldſt have had, if my Store afforded any better. So I commend thee to the LORD.

Thine in the LORD,

W. W.

DIRECTIONS

DIRECTIONS
FOR
MARRIED PERSONS.

CHAP. I.

Shewing the first Principal Duty of the Married, viz. CHASTITY.

I MUST rank these Duties under their several Heads, for the better Help of mine own and your Memories. They are all of two Sorts; some principal, and some less principal. The principal I term those which are of the very Essence of Matrimony; the less principal, those which are necessary to its Well-being. The Breach of the former dissolveth the Bond, the Breach of the latter only disturbs the Society; if those be violated, the Obligation is void; if those be observed notwithstanding

ing other Imperfections) the Bond remaineth entire, though not without a World of Unhappineſs. Theſe main Duties are only two; *Chaſtity and due Benevolence.* The Reſtraining of themſelves from all other Perſons, and the communicating of themſelves each to other. For the firſt of theſe two: The Covenant that paſſeth betweeen Yoke-fellows, doth make it utterly unlawful for them upon any Occaſion, at any Time, (whilſt the Covenant remaineth in Force) to give their Bodies to any other. This Duty is ſo manifeſt, that no Man can pretend Ignorance of it. The Law of GOD, the Law of Nature, the Laws of all well-ordered Societies, do enjoin it. It is written in every Man's Breaſt, and none can chuſe, but read it in his own Conſcience, if long Continuance in wilful Sinning, have not put his Eyes quite out. This Sin doth untie the Knot of Marriage, and annihilate the Covenant firſt made; ſo that the Party wronged, is free from the Law of his Huſband or Wife, and at his or her own Choice, whether he or ſhe will accept again of ſuch a perfidious Yoke-fellow: For our Saviour Himſelf, that utterly diſalloweth other Divorces, doth yet allow Divorce, in Caſe of Adultery. But if it be demanded, whether the Party wronged, may lawfully admit the wrong-doer again, after the Offence known? I anſwer, that in Caſe the Offenders (having been overtaken through Temptation, or perhaps having preſumptuouſly offended) ſhall, by apparent Signs, make known their true Deſign of Amendment, and Purpoſe of Reformation, then it is very convenient, that this Offence alſo be pardoned by the Yoke-fellow. For the greateſt Love, ſhould bury the greateſt Wrongs, ſo far as GOD forbiddeth not to bury them: And we read not of any Commandment, enjoining the wronged Perſon to make a final Separation. But if the Delinquent

linquent perſiſt in his Tranſgreſſion, and declare himſelf to be a Perſon irreformable, then the Party wronged, is bound in Conſcience, if he can convict it, as to complain of the Sin, ſo to withdraw himſelf from the Sinner. That married Perſons ought to live chaſtly in Marriage, all will yield; only ſome may perhaps plead Weakneſs, and ſay, that they would, but are not able. To whom I ſay, if indeed they be willing, it ſhall not be hard to get Power. No Directions can reform the wilful Sinner; but to him that deſireth not to ſin, a Way may be ſhewed of attaining his Deſire; and Chaſtity may be gotten, if Men will carefully labour for it. And for an Introduction unto thoſe Directions, which we have to give in this Point, let this one Thing be obſerved: that there are ſome Men and Women that bring their Bodies undefiled unto Marriage. To theſe it will prove more eaſy to remain pure in it. Others have polluted themſelves before their Entrance into this Eſtate; and theſe ſhall find, that Marriage will more hardly make them honeſt: For Marriage is like Salt, that will preſerve ſweet Meat from tainting, but cannot reſtore tainted Meat to its former Sweetneſs. Wherefore thoſe that have been ſtained with Uncleanneſs before, muſt heartily bewail before GOD, their former lewd Behaviour, elſe Marriage will never prevail to contain their Deſires within Compaſs. But now to the Matter we were about to ſpeak of: A Man that hath either come clean unto Marriage, or elſe unfeignedly repented of his former Uncleanneſs, ſhall be ſtrengthened againſt Adultery, by the Practice of theſe Things following: Firſt, a conſtant and conſcientious Care of performing private religious Exerciſes (*viz.* reading, praying, meditating, and the like) will ſo purify the Heart, that by Means of them, a Chriſtian Man ſhall become Conqueror

over thoſe Sins which ſeem moſt unconquerable, whilſt a Man is negligent in them, if he does not omit them altogether. Prayer and Meditation will breed Wiſdom; and Wiſdom entring into the Soul, will preſerve a Man from the Stranger that flatters with her Lips. The Word of GOD, digeſted by Prayer and Meditation, will be as a Sword in the Hand of a valiant Man, to cut off the Neck of theſe Luſts, as faſt as they make Head againſt the Soul. Eſpecially, a Man given to this Sin, muſt often read and think, of thoſe Portions of Scripture, that condemn, diſgrace, threaten this Sin, and muſt often and ſeriouſly muſe of the Dangerouſneſs of it, and make his peculiar Petitions to GOD, for Power againſt it; and thus arming himſelf moſt ſtrongly, where he finds himſelf ſooneſt wounded, he ſhall be ſure to eſcape theſe Wounds.

Secondly, PAINFULNESS in one's Calling, muſt divert the Mind from all inflaming Fancies, and find the Soul and Body both ſo much Employment, in Things of a lawful and uſeful Nature, that there may be no Leiſure for ſuch unlawful Conceits. It is certain, an idle Perſon, if Occaſion, and his bodily Conſtitution ſerve, will at laſt prove adulterous; but the diligent Hand, joined with hearty Prayer to GOD, will preſerve a Man (at leaſt a married Man) pure and undefiled. Wherefore let every Man, that longeth to be free from this Offence, ſhun Idleneſs, and embrace Buſineſs: Let him chuſe a Calling wherein to walk, and give diligent Attendance upon his Calling; let his Hand or Head, or both, be ſtill ſet at Work in ſomething that belongs to his Vocation; and when his Calling (I mean his particular Calling) ceaſeth to require, or need his Preſence, let the Works of his general Calling (eſpecially

thoſe

thoſe Acts of Religion formerly mentioned) take up his Mind and Thoughts, ſo ſhall he be ſure to ſave himſelf from the Danger of this Wickedneſs.

Thirdly, TEMPERANCE in Diet muſt be called in to the Aid of Chaſtity. It is eaſy to put out the Fire by withdrawing Fuel, at leaſt to keep the Flame within the Chimney. When the Blood and Spirits are inflamed with Meat and Drink, not only the Body is apter to entertain the Impreſſions of Luſt, but the Soul alſo is unable to conſider any good Thing that ſhou'd repel ſuch Motions: But a Body kept from Fulneſs, yields itſelf to the Soul with more Eaſe. Let him, therefore, be duly ſparing in his Food, that deſireth to be chaſte in his Marriage.

Fourthly, HE that would be free from Adultery, muſt ſhun the Corner of the Harlot's Houſe, and not come near the Place (if he can chuſe) where ſuch an one dwelleth, as might cauſe him to offend: He muſt reſolutely debar himſelf the Society of ſuch, and keep himſelf from Places, Times, Companies that may ſolicit; and to that End he muſt reſiſt by Prayer, the firſt Motions of this Wickedneſs. When *Solomon* had ſaid, that He was void of Underſtanding that did commit Adultery; he adds further, he ſhall not be innocent that toucheth her. Dalliance will breed Whoredom unavoidably; and unſeaſonable Company and Place, will almoſt enforce to Dallying. Wherefore a Man muſt preſerve his [illegible] from the groſs Act of Evil, by ſhunning [illegible] ner of Dallying; and that he may keep [illegible] from touching her, he muſt flee from her, and be far away from the Pit Side, that might devour him. Shun, therefore, with all Diligence, all Opportunities of this Wickedneſs; eſpecially ſhun

(as a Rock) the Company of a Perſon apt to tempt, or be tempted; and conſider, that even cold Water will become hot, if it be ſet too near the Fire. And theſe Directions are ſuch, as agree to all equally, married and unmarried.

THERE remaineth another Help, peculiar to the married Perſons; and that is, the due and lawful Enjoyment of Marriage. The Ordinances of GOD fail not to effect the Things for which He appointed them, if our Abuſe of them do not hinder their Efficacy. Now GOD hath ordained Matrimony to prevent Whoredom. Wherefore let Marriage be uſed as it ought, and the Married ſhall not miſs of this Effect thereof. And of Chaſtity, one chief Duty of the Married, ſo much. Let us go forward to the Second, which is due Benevolence; intreating you to take Notice, that what ſhall be there ſpoken, will be exceeding helpful to this firſt Duty alſo. We muſt teach you the lawful Fruition of Marriage, that you may attain to Purity, one ſpecial End of Marriage.

CHAP. II.

Treating of the ſecond principal Duty of the Married, Due Benevolence.

THE Married are bound in Conſcience to afford to each other a mutual Enjoyment of each other, according as either of their Needs ſhall require. The Scripture is as plain this Way as may be. *Let the Man give unto the Wife due Benevolence, and alſo*

alſo the Wife unto the Huſband. The Word ſignifieth *indebted Benevolence.* It is a Debt, you hear, and all Debts muſt be paid when they be required. *Thoſe whom* GOD *hath joined* (ſaith our Saviour) *let no Man put aſunder.* And again, *Man ſhall cleave to his Wife, and they twain ſhall be one Fleſh.* And again the Apoſtle, *Let them not defraud each other.* And yet again, *The Wife hath not Power over her own Body, but the Huſband; neither hath the Huſband Power over his own Body, but the Wife.* It is not in the Power of either of them, whether or no they will live each with other: But they are bound in Conſcience to do it, and cannot without grievous Sin deny it. Marriage is fruſtrate, if this Duty be not performed, and the Ordinance of GOD made void, unleſs thoſe that live in it carry themſelves according to his Appointment this Way. I deny not but that there may be a Time of Separation for ſome good Space together, either for the publick Service of the Country, or for needful private Affairs, ſo that it be with Conſent and upon good Grounds: But it is not lawful for a Man or a Woman to leave each other, totally or finally, with a Mind of not returning again to the former Society.

BUT let us conſider a little, what Rules they muſt follow in this their Society. Four Things muſt be regarded about it, *viz.* that it be ſanctified, ſeaſonable, temperate and willing.

FIRST and chiefly the Society of the Married muſt be ſanctified, that is, made holy and lawful unto them by the Word of GOD and Prayer. They muſt be both informed by the Scriptures of the Lawfulneſs of that their Conjunction. For GOD hath ſaid, *Let every Man have his own Wife, and let every Woman have her own Huſband.* And again,

Marriage is honourable amongſt all Men, and the Bed undefiled. So that there wanteth not ſufficient Warrant, in moſt expreſs Words, to authorize the Conſcience of any Man, to take to himſelf the Benefit of this Ordinance. And beſides this due Information of the Lawfulneſs of Marriage, it is requiſite that they ſolemnly crave the good Leave of GOD, for the Enjoyment of this his Ordinance, and alſo his ſpecial Bleſſing upon it, not forgetting to return Him particular Thanks for his infinite Goodneſs, in providing this neceſſary Means of Man's Increaſe and Comfort. This Point is not to be denied of any, that will not deny the Authority of St. *Paul*; for he doth expreſly affirm, that Marriage as well as Meat and Drink, is ſanctified by Prayer and Thankſgiving. As therefore it were a brutiſh Profaneneſs for any Man, to ſit down to his Table, as an Horſe to the Manger, and cram himſelf with Viands, without craving the Bleſſing of GOD firſt, and to return again thence, as a Fox from his Prey, without returning any Praiſe to the Hand that gave him Food and Appetite: So it is likewiſe a great Licentiouſneſs for married People, as it were brute Beaſts, carried forward with the Tide of their unruly Appetites, to come together in Marriage, forgetting or neglecting to receive the LORD's Bleſſing, and to give Him due Praiſes for that his neceſſary and beneficial Ordinance. Doth not every Man's private Welfare, and the Publick alſo, for the moſt Part, depend upon the Succeſs of this Society? The Hope of Poſterity, the Stay of old Age, the Comfort of Weakneſs, the Support of every Man's Houſe, together with the flouriſhing Eſtate of every Church and Common-wealth, doth hang upon the Fruit of Matrimony: For if GOD ſend Barrenneſs, or give either monſtrous or wicked Children, how great is the Diſcontent in the former Caſe, the Vexation and Torment in the latter?

larter? And if many Families (as it were Seminaries) be either empty of Plants altogether, or peſtered with ill Plants, how ſhall the Orchards of the Church and Common-wealth, be ſtored with good wholeſom Trees? How then can any Man eſteem it more than needs, to crave GOD's Bleſſing in a Thing wherein it ſo nearly concerneth him to attain it? Surely we ſhall but provoke his Curſe againſt us, when we either forget it as needleſs, or contemn it as ridiculous, to make our Petitions unto Him, for his Bleſſing in any particular Matter. Yea, whereas Marriage is inſtituted in Part for the ſubduing of inordinate Deſires, it cannot be available for that Purpoſe, unleſs the LORD give it that Efficacy: And how can we expect that He ſhould give it, if we ſcorn to beg it, or be thankful for it? Yea, certainly, the Men that uſe Marriage in a brutiſh Manner, not ſeeing GOD in it, nor ſanctifying it by theſe Means unto themſelves, ſhall become thereby more licentious, more outragious, more luſtful, more impudent than ever they were before Marriage: For what would be profitable to the Soul in the holy and orderly Uſe of it, in the Abuſe will ever prove as hurtful. Wherefore let no Man ſcoff at a Duty plainly commanded by GOD, but know that thou haſt no Intereſt to touch thine own Wife, or thine own Huſband, 'till thou have done thine Homage to GOD in Prayer, and returned to Him the Tribute of Thanks for this Benefit, which toucheth thee ſo nearly as the Hope of Poſterity, and Him as the Increaſe of his Kingdom. And if you will be Chriſtians, be ſo in good earneſt, and uſe all Things chriſtianly and ſanctifiedly, and learn to know the Force and Fruit of Prayer even in all Things. And ſo much for the firſt Rule of due Benevolence, it muſt be ſanctified, without which, Propagation and Chaſtity,

the

the two chief Ends thereof, will either not be attained at all, or not with Comfort.

IT muſt further be temperate, I mean ſparing. Men and Women are reaſonable Creatures, and therefore muſt remember, that GOD hath ordained Matrimony, not for Pleaſures-Sake chiefly, but for the Increaſe of Mankind, and not to kindle luſtful Deſires, but to quench them. We muſt, I confeſs, take great Heed of laying Snares upon Mens Conſciences in Matters of this Nature; and muſt be very careful not to bind them, where GOD Himſelf hath not bound them. Now for the Scriptures, they do not ſet to Men any particular Limits in this Matter, but only, in general, they commend unto us Sobriety and Moderation, and acquaint us with the true Ends of Matrimony. Now this is a certain and an univerſal Rule, that the Quantity of every Thing muſt, as near as we can, be fitted to the End. Health, and Strength, and Comfort, are the Ends of Food, therefore ſo much muſt be eaten, and no more, as will ſerve to the procuring of Health, and Strength, and Comfort. The ſame Rule muſt be applied to Matrimony. The Married muſt not provoke Deſires for Pleaſures-Sake, but allay Deſires when they provoke themſelves. They muſt not ſtrive by Words and Geſtures to enflame their Paſſions, when they are cool. But when ſuch Paſſions are of themſelves moved, then muſt they take the Benefit of their Eſtate to aſſuage them, that they may not be troubleſome to them in the Duties of Religion, and of their Callings. In a Word, Marriage muſt be uſed as ſeldom and ſparingly as may ſtand with the Need of the Perſons married: For Exceſs this Way doth weaken the Body, and ſhorten Life: But a ſparing Enjoyment would preſerve the Body from divers Diſeaſes in ſome Conſtitutions. Exceſs inflameth Luſt, and diſpoſeth

diſpoſeth the Perſons ſo offending to Adultery. Moderation kills Luſt, and is a great Furtherance to Purity. Exceſs breeds Satiety, and makes them weary of each other, deſirous of Strangers: Moderation endeareth them each to other, and breeds Contentment in themſelves. Exceſs diſables them, without much Unquietneſs, to endure Separation upon juſt Cauſes; Moderation makes it eaſy to abſtain when Need requireth. To conclude, Exceſs hinders Procreation; but Moderateneſs is an Help to Fruitfulneſs. Wherefore the former general Rule muſt be carefully obſerved, and the Married muſt no oftner come together, than for the extinguiſhing of this Paſſion ingrafted in the Body, when it would otherwiſe become troubleſome to them. If Imagination and Corruption provoke Deſires, the Body not needing nor inforcing them, not Marriage, but Prayer and Humiliation muſt heal this Diſeaſe; but when the Motions ariſe from the bodily Temper or Fulneſs, the Marriage-bed was ordained for a Remedy. To incite themſelves by mutual Dalliances for Pleaſure-Sake, and awake the ſleeping Paſſions, which Nature had laid to Reſt, this is a Fault, even betwixt Yoke-fellows: For this is to be intemperate in God's Ordinance, as thoſe that make themſelves thirſty by eating ſalt Meats. But to ſatisfy the natural Deſires when unprovoked, they tend to Unrulineſs; this is a Duty betwixt Yoke-fellows, and this is the temperate Enjoyment of God's Ordinance, as for a Man to drink when Labour or other Occaſion hath made him thirſty. Now the ſanctified Uſe of Marriage, will alſo procure it to be temperate; but they ſeldom fail to exceed their Bounds, that regard not to make their Society holy by Prayer and Thankſgivings. But this Society muſt have a third Rule; it muſt be ſeaſonable, with a due diſtinguiſhing of the Times of Separation, from the

Times

Times allowed for that Purpoſe; then muſt they not take the ſame Liberty as at other Times, they are for that Seaſon debarred their mutual Benevolence in this Kind. Theſe be Seaſons when GOD and Nature ſeparate the Man and Wife in this Reſpect. Now in any of theſe Times it is forbidden to the Huſband to converſe with his Wife. This is plain in the Law, *Lev.* xv. 19, 25. alſo Chap. xviii. 19. Chap. xx. 18. of all which Places married People ſhould take due Notice. This is one of the Sins alſo condemned by the Prophet *Ezekiel*, Chap. xxii. 18. It is alſo one of thoſe Faults for which the *Canaanites* did ſuffer that fearful Deſtruction. And the LORD in making this Conſtitution, doth ſeem to have aimed at the Good of Poſterity chiefly: For if it ſhould fall out, that upon ſuch unſeaſonable Converſation any Iſſue ſhould follow, needs muſt the Child inherit numerous Diſeaſes.

BUT a fourth Direction muſt be given to the Married in this Point, Chearfulneſs and Willingneſs muſt ever accompany their Meetings; neither muſt they deny themſelves each to other in convenient Times, nor yet yield themſelves with Grudging and Frowardneſs, but readily, and with all Demonſtrations of hearty Affection. The Scripture teſtifieth ſo much plainly, when it intitleth this Duty by the Name of Good-will, and Good-will that is owing. Now no Man can call that Good-will which is churliſhly and diſcontentedly granted; and it is doubtleſs a Part of great Injuſtice to pay Debts with Grudgings and Delays. This would alienate the Heart of the Yoke-fellow, and work in him or her a Suſpicion of Eſtrangement of Affection in the other Party.

CHAP.

CHAP. III.

Of the Love of Married People.

THERE are alſo beſides theſe, certain other Duties of an inferior Nature, which ſerve to make the Lives of married People comfortable; and thoſe, though they be not ſo eſſential to Marriage as the former, are yet of ſo neceſſary Obſervation, that without them Matrimony ſhall be nothing elſe but the Mother of unſeaſonable Repentance. Theſe are likewiſe of two Sorts, ſome common to both, ſome proper to each of them. The common are alſo of two Kinds, ſome in regard of themſelves, ſome in regard of their Families. Now the Covenant of Matrimony doth bind thoſe that enter upon it unto all theſe Duties as well as to the former, but not under the ſame Forfeiture as it were. Failing in them doth break GOD's Commandment very much, but it doth not break the Bond of Matrimony: It forfeiteth their mutual Peace, Comfort and Happineſs; it doth not forfeit their mutual Right and Power over each others Bodies. Indeed ſuch is the Impenitency of Man's Nature, that ſoon will he conceit to himſelf a Liberty where GOD gives him none at all. Moſt Men and Women are apt to think, that they have due Cauſe not to endure the Burden of living with ſuch Yoke-fellows as have no Care to perform the Duties that ſhall be named. But it is a very dangerous Thing for us to account ourſelves freed from our Duty, by that which doth not free us. We muſt therefore croſs the

the Deſires of our own Hearts, and know that we are ſtill bound to our Yoke-fellows for all their hard Uſage in other Things, ſo long as in the main Matters we be not wronged. Thou art no whit leſs bound to continue an Huſband or Wife, becauſe thy Yoke-fellow is utterly careleſs of ſuch Duties as ſhall be named. Arm thyſelf therefore with Patience to bear the Want of them, and take Knowledge of them, not to make thyſelf falſly conceited of Liberty, becauſe thou doſt not find them, but to make thyſelf careful of doing that which pertaineth to thee, though thy Care be ſlenderly requited.

Now let us lay open the ſpecial Points of Duty: And in general, for the common Duties, let this be delivered as a never-failing Rule, That whatſoever Thing the common Bonds of Humanity and Chriſtianity tie every Man to perform unto another, that the married Perſons are bound to perform each to other in a far higher Degree; for the nearer Band of Matrimony is ſo far from weakening, that it adds Force to the more general Bonds of Humanity and Religion: So that what the Law of Love and Piety doth command thee to perform to any Perſon as a Man or a Chriſtian, that it binds thee to perform unto thy Yoke-fellow much more plentifully and diligently: And yet this alſo muſt be marked, that in theſe mutual Duties, the Huſband is bound to be more abundant and careful, becauſe his Place is more excellent. Theſe common Duties look in Part to themſelves, in Part unto their Families. That they jointly owe to themſelves, comes all to two Heads, Love, and the chief Effects of Love. For Love firſt, their Hearts muſt be united as well as their Bodies, elſe their Union will prove more troubleſome than can be imagined. Love is the Life and Soul of Marriage, without which

which, it differs as much from itſelf, as a Carcaſe from a living Body; yea verily, it is a moſt uncomfortable Society, and no better than a living Death. This makes all Things eaſy; the Want of it makes all Things hard. Love ſeaſons and ſweetens all Eſtates; Love compoſeth all Controverſies; Love over-ruleth all Paſſions; it ſquareth all Actions; it is, in a Word, the King of the Heart, which, in whom it prevaileth, to them Marriage is what it ſhould be, *viz.* a pleaſing Combination of two Perſons into one Home, one Purſe, one Heart, and one Fleſh. Two Things are neceſſary about this Point: Firſt, to ſhew what Properties this Love muſt have; next, to ſhew by what Means it may be attained. Now the Love of Man and Wife muſt have theſe two Properties with, and above many other: Firſt, it muſt be Spiritual; ſecondly, Matrimonial. It muſt be Spiritual in its Ground, and in its Working. Love muſt be built principally upon the Commandment of GOD, the only ſure Foundation of it. The GOD of Heaven, the Maker of Affections, muſt alſo be their Commander; from whom we have received the Power of Loving, from Him we muſt alſo receive Directions for the right uſing that Power. A Chriſtian Man muſt love his Wife not only becauſe ſhe is beautiful, witty, dutiful, loving, but chiefly, becauſe the LORD of Heaven and Earth hath ſaid, Huſbands love your Wives. The Wife alſo muſt love her Huſband, not only, or chiefly becauſe he is a proper Man, of good Means and Parentage, kind to her, and of good Carriage, but becauſe he is her Huſband; and GOD, the Sovereign of all Souls, hath told Women, that they ought to be Lovers of their Huſbands. Not the Face, Portion, Beauty, Dowry, or good Parts of the Married, muſt be the principal Cauſes of their loving each other, but the Will of

GOD, that hath plainly manifeſted his Pleaſure in this Matter. That Affection which is grounded upon this ſtable Foundation, will be laſting; as is the Cauſe that procures it: for the Commandment of GOD in this Matter, can never receive an Alteration: but that Affection that ſtandeth upon other Conſiderations, will be ſubject to changing every Hour: For how can the Building ſtand faſt, if the Foundation be rotten and ſlippery? Either ſome Storm of Contention will overthrow that ill-grounded natural Love, or of its own accord it will fall down through Age; or elſe it will degenerate into Jealouſy, the devouring Canker-worm, that eats up the Heart of married Perſons, and conſumes or marrs the ſweet Fruit of Matrimony: But he that loves his Wife, becauſe ſhe is his Wife; and GOD's Pleaſure is, that ſuch a Perſon ſhould be loved, whom Himſelf hath united in ſo near a Contract, ſhall ſo long continue to love her, whatever ſhe prove in other Reſpects, as ſhe continues to be his Wife. If thou love thy Wife for that ſhe is fair, well-ſpoken, courteous, this is well; but what will become of thy Love, if all theſe fail? as all may, and the moſt muſt fail. Thou loveſt thine Huſband, becauſe he is an handſome Man; hath an active Body, is of good Wit, and of good Behaviour, and uſeth thee well; but where ſhall we find thy Love, if theſe Things ſhould alter? as all earthly Things may alter. You ſee, then, there is no Firmneſs in that Love, which is procured only by theſe Motives. But if thou love thy Wife or Huſband, becauſe GOD hath ſo bidden thee, the Maker of all Things hath enjoined it, then ſhalt thou find thy Love conſtant and perpetual, as GOD's Law continues for ever the ſame.

Now

Now the Knowledge of this Property of Love, that it muſt be ſpiritual, built upon the Rock of GOD's Commandment, doth meet with all Objections, which many perhaps will make againſt it in their own Caſes: For who (ſaith ſome Huſband) can love ſuch a Wife? And what Wife can affect ſuch an Huſband (ſaith ſome Woman)? I anſwer you both: That Huſband that hath learnt to give GOD's Word a Sovereignty in his Heart, that hath made Reaſon rectified by Scripture the Guide of his Affections, that hath ſubdued his Paſſions to his Judgment, and his Judgment to his GOD, and hath learnt to think it Reaſon for the Creature to follow the Creator's Will in all Things, ſeem they otherwiſe never ſo much againſt Reaſon: In a Word, that Man that hath his Affections ſpiritual, can beſtow them even on ſuch a Wife; and ſo ſhall that Woman alſo, that hath attained ſuch Spiritualneſs of Love, find it not impoſſible to continue her Love to ſuch an Huſband.

AND as the Ground of the married Couple's Love, muſt be ſpiritual, ſo muſt alſo the Working thereof. It muſt bring forth ſpiritual Effects, ſeeking the ſpiritual Good of the Party loved, by doing all ſuch Things with all Readineſs, whereby that Good (the beſt of all Goods) may be attained. Their Affections muſt provoke them, to endeavour after the eternal Welfare each of other; and to labour both, that they may with more Eaſe and Aſſurance attain everlaſting Salvation: For that Love which hath no higher Aim than preſent Wealth, Peace and Happineſs, deſerveth no better Name than a natural and a carnal Love. And ſurely thoſe that love each other becauſe GOD bids them, will likewiſe love each other in ſuch Sort as GOD bids them, even with ſuch a Love as will

make them careful of each other's Souls, as well as of their Bodies and Eſtates. Love cannot be ſeparated from an earneſt Deſire of the Good of the Party loved; and therefore ſpiritual Love muſt be deſirous of the ſpiritual Good. But, alas! how exceedingly faileth the Love of moſt married People? yea, of the moſt that make ſome Shews of Goodneſs? Many Huſbands and Wives have the Bodies of their Yoke-fellows ſo dear, that they cannot endure to think of their Diſgrace, Poverty, Sickneſs, Death; but what becometh of their Souls, whether they be ſanctified or unſanctified, in a State of Salvation or Damnation, theſe are in the Number of thoſe Things wherewith they are little moved. But are we bound to marry in the LORD, and ſhall not our Marriage be ſeaſoned with Love in the LORD? Thou art kind to thy Wife or Huſband, and he or ſhe is ſo near to thy Soul, that it goes to thine Heart to think that any Thing ſhould be wanting for their Good: It is well. But ſo might a Pagan do; ſo may a *Turk* as well as thyſelf: If the Good thou meaneſt conſiſt only in being healthy and rich, in living at Peace, and enjoying all the Benefits of Nature: Doſt thou deſire to make thy Yoke-fellow a Fellow-Heir of *Chriſt*'s Kingdom? Doſt thou ſeek to help thy Yoke-fellow to heavenly Benefits, as well as to theſe earthly? If ſo, this is to love ſpiritually: This Love beſeems a Chriſtian Huſband and a Chriſtian Wife. If otherwiſe, thy Love is to be diſcommended, not becauſe it is not good ſo to love, but not good enough for a Chriſtian, that is commanded to have a more holy and heavenly Diſpoſition than that, which may be found amongſt thoſe that know not *Chriſt*. Be not therefore carnal in your Loves, walking as Men, but ſpiritual, as becometh the Sons and Daughters of GOD.

TAKE

TAKE Notice further, that your Loves muſt be Matrimonial as well as Spiritual. Spiritualneſs is a Property of that Love that is due to all Men; we muſt therefore find out ſomething in the Love of Yoke-fellows, that may be peculiar to it, and ſerve to diſtinguiſh it from all other Loves: For a Man muſt love his Parents, his Brethren, his Friend, yea, and his utter Enemies; and love them alſo, becauſe GOD bids him, and love their Souls as well as their Bodies. But the Love of Huſband and Wife to each other, ſhould differ from all other Loves in two Reſpects, in regard of which, I call it Matrimonial: Firſt, in the Quantity of it; Secondly, in the Effect. For the firſt, a Man muſt love his Wife above all the Creatures in the World; ſo muſt the Woman her Huſband. Next to the Living GOD, and our LORD *Jeſus Chriſt*, the Wife is to have the higheſt Room in the Huſband's Heart, and he in hers. No Neighbour, no Kinſman, no Friend, no Parent, no Child ſhould be ſo near and dear unto the Huſband, as his Wife, nor to her as her Huſband. Did not *Elkanah* ſay to *Hannah*, *Am not I better to thee than ten Sons?* Surely then he ought to be loved better. Their Loves muſt exceed that of Children to Parents; and therefore it muſt know no ſuperior Affection but that, that is due to the GOD of Heaven. So much Love doth one Yoke-fellow owe to the other, as either of them owes unto him or herſelf in a Manner. They are one Body, and muſt love each other, as each other's Self; not alone in that common Reſpect, wherein every Chriſtian is bound to love every Neighbour as himſelf; but in this ſpecial Reſpect, becauſe of the ſpecial Nearneſs that is betwixt them. Man and Wife are tied together in the cloſeſt of all Unions; wherefore their mutual Affections muſt be moſt large and abundant; which, if it be not,

never will it ſerve to bear thee out in the other Duties of Matrimony. A Man and Woman muſt do more, and ſuffer more for each other, than for any other in all the World: They muſt bear with more Faults each in other, than in any other; and be ready to take more Pains each for other, ſeeing all Eſtates are common betwixt them. Wherefore they muſt love each other more; for more of every Virtue is required to be in every one, by how much more large Effects of it are required. And therefore the mutual Affection of *Chriſt* and his Church, is uſed to expreſs the Nature of this Nuptial Love, that we might know it to be ſuch as ſhould come as near to the Largeneſs of that Love, as may be poſſible; but it muſt alſo, for Effect, be of a binding and tying Nature; it muſt ſo knit them to each other, that they may receive full Satisfaction in each other. The Love of the Married, muſt be a ſingle Love; cauſing a Man to account his Wife the only Woman in the World, and not ſo much as to yield to the leaſt Inclination of having another, and ſo the Wife's towards him. Their Perſons ſhould be to each other the moſt precious of all Perſons; and ſo Love muſt limit Luſt, and keep Deſire within Compaſs. If any Man think this impoſſible, unleſs every Man and Woman might find in their own Yoke-fellows, as amiable Qualities as are to be found in others; I anſwer, that the Point formerly delivered about the Spiritualneſs of Affections, will ſatisfy this Objection: for not the good Qualities of either, but the good Pleaſure of GOD, is to be the Ground of their mutual Dearneſs. Good Conditions help, indeed, to make this Duty more eaſy; but it is ſuch, as muſt upon other Motives be performed, though good Conditions be away. And again I anſwer, that as a Man who ſeeth more Wit and Beauty in his Neighbour's

Son

Son or Daughter, than his own; yea, whoſe own Child is deformed, crooked and dull, yea, untowardly and rebellious; when his Neighbour's Child is not only Comely and quick-witted, but alſo gentle, dutiful and obſequious, doth yet love his own Child above his Neighbour's; even ſo ſhould it be betwixt Huſband and Wife. A Man may lawfully think another Woman, a better Woman than his own Wife; but not love the Perſon of another more virtuous Woman, above the Perſon of his own leſs virtuous; and ſo likewiſe may I ſay of the Wife towards the Huſband. This is matrimonial Love; when for Degree it is moſt ſtrong and fervent, withal ſettling their Hearts upon each others Perſons, above all in the World beſides; which we ſee that few Huſbands and Wives ſo much as labour to perform. The moſt are ſtill upbraiding each other, with what Matches they might have had; and many could almoſt prefer any other before their own: Theſe may ſmile in the Faces of each other, but they cannot be ſaid to love each other with a Nuptial Love. Marriage Love admits of none equal in Affection, but placeth the Yoke-fellow next of all to the Soul of the Party in whom it is. Marriage Love will not bear the Deſire of Change, but links the Hearts of the Married ſo cloſe together, that they are only dear to each other in this reſpect. O how far are moſt from loving their Yoke-fellows as they ought, which yet have thought themſelves to have loved each other as well as need to be! But now you may ſee, how much the moſt deceive themſelves, and how far ſhort they are of Perfection in thoſe Duties, wherein they account themſelves moſt perfect. We go forward to the ſecond Point, (having ſhewn what that Love is. which we require of the Married) to ſhew them the Means of attaining it.

CHAP.

CHAP. III.

Shewing the Means of attaining Love.

IF any Man, finding a Want of ſuch Love, deſire to know how he may get and encreaſe it, let him underſtand, that Love will become ſuch (as hath been ſpoken) if ſome natural Means be uſed to confirm it, and ſome Spiritual. The Natural Means is Cohabitation: Let them have one Houſe, one Table, one Chamber, one Bed; ſo ſhall they with moſt Eaſe, have alſo one Heart and one Soul. This was the Cauſe that the LORD ordained in the Law, that no *Iſraelite* ſhould be drawn from Home the firſt Year after his Marriage, upon occaſion of publick Services in War; but ſhould for that Space, at leaſt, abide at home with his Wife, that ſo long a Time of Nearneſs and Familiarity, might make their Loves for ever after firm and indiſſoluble.

BESIDES this natural Means of procuring Love, they muſt take Notice of Two, more Spiritual: The one is, to take ſpecial Notice of GOD's gracious Providence for Good in their Match. They muſt often put themſelves in Mind of that which our Saviour affirmeth, that GOD hath joined them together for their mutual Benefit. We know, that a mean Gift is much reſpected for the Giver's Sake. If Men and Women obſerve the Providence of GOD, in bringing them together, then ſhall they take each other as Love-Tokens from GOD, and ſo ſhall be made very dear to each other. He that ſtriveth to love GOD above all, cannot but love

love all his Bleſſings for his Sake. Wherefore do thou reſolve, that GOD in great Goodneſs (for Croſſes alſo, to GOD's People, come in Goodneſs) hath beſtowed this Huſband or Wife upon thee; and thou ſhalt not chuſe, but dearly affect thy Yoke-fellow, though ſomewhat perhaps ſullied with Frowardneſs and ill Conditions; for the Dearneſs of the Giver, will countervail the Defects of the Gift. And if thy Match be fallen out ſomewhat croſs unto thee, yet know that the LORD did aim at thy Good, and will procure it by this Croſs (cauſing, that though thy Life here be leſs pleaſant, yet thy Soul ſhall have a large Recompence, if thou accept it with Patience and Thankfulneſs), and then the Yoke-fellow's Diſtempers may prove unto thee Matters of Grief, but ſhall not be able to alienate thine Affections. But ſuch as want Wiſdom, to behold the Hand of GOD coupling them, ſhall ſoon ceaſe to love, becauſe their Loves are not perfected, and ſtrengthened with the Love of GOD, the only Strengthener and Perfecter of all Virtues.

THERE is another Means of cementing the Souls of the Married, which will both help to the former; and being joined with it, make it infallibly effectual; and that is to join together conſtantly in the Performance of Exerciſes of Piety to GOD, chiefly betwixt themſelves. Let Man and Wife pray together; let them confer with each other of their heavenly Country; let them ſing together; ſo ſhall their Hearts be knit firm to GOD firſt. Theſe are the beſt Means of Confirmation to their Loves. Theſe will nouriſh the Spirit of Holineſs in them; and that inkindles Love, wherever it cometh. Theſe will increaſe their Faith in GOD, and Faith will work by Love; in theſe they ſhall feel themſelves to have been ſpiritually

ritually profitable each to other; and to receive a ſpiritual Benefit, cannot but procure a ſpiritual Affection. Here they ſhall perceive themſelves Strangers of one Country, Servants of one Family, Children of one Parent, and Members of one Body; and this muſt needs increaſe their good Will to each other. Religion will knit the Hearts of Strangers faſt in one. How much more effectual will it be, to faſten together their Souls, that enjoy ſo many and ſo perpetual Bands beſides? It is Society that moſt times choaketh the Love of the Married; they grow weary each of other by long Fruition, and then they care not one for another; but if they ſeaſon their natural Communion, with this ſpiritual Communion, the Comfort and Power of this, will prevent all Satiety, and make them grow in dearneſs each to other. Jars and Contentions are the greateſt Hindrances of their Love; but the joining together in theſe Exerciſes, will cauſe, that they ſhall far more ſeldom jar; and that their ſudden Jars ſhall not feſter and rankle, to breed hard Conceits of each other, which would be the Bane of Love. Prayer will prevent moſt Diſcontentments, and compoſe all; for when they ſhall appear before GOD in Prayer, inſtead of blaming each other, only or chiefly (which is the evil Humour of Pride, that makes theſe Sores to rankle), they ſhall each blame themſelves, and take the greateſt Fault upon themſelves; which being once done, all Contentions will ceaſe, and all Quarrels will come to an End. The Sight of GOD, in his Ordinances, will quell the Pride of their Hearts, and make either to ſee and feel the Greatneſs of his or her own Sins; and then the Faults of the Yoke-fellow will ſeem little, and the Matter of Strife will be quite cut off. Yea, if they come before the LORD in Prayer, they ſhall be ſo truly grieved and aſhamed for their Jarring,

that

that it will make them far more watchful over themſelves, and far more able to prevent the like Occaſions for the Time to come. The Land-flood of youthful Affections will quickly be dried up; but thoſe lively Fountains of ſpiritual Affection, which the joining together in holy Exerciſes ſhall have digged up for them, will yield a quiet and conſtant Stream of Good-will. Thoſe Waves, indeed, make moſt Noiſe, but this Spring doth beſt Service. That vehement Ardor which ſometimes goes before Marriage, is more boiſterous; but this moderate and ſober Affection, that is gotten by ſerving GOD together after, is ten times more uſeful: The former, without the latter, will never make one's Life happy; but this, without that, will abundantly ſuffice, to a moſt chearful Living in Marriage. Fond he or ſhe may be, that pray not among themſelves, but loving they cannot be: Wherefore I pray you all, that are, or ſhall be married, to mark diligently this Direction, and not to fail in practiſing it. What will it profit you to hear good Directions from the Mouth of GOD's Miniſters, if you do not follow them? Above all other Directions, follow this: Call upon the Name of GOD together, peruſe his Scriptures together, ſing Praiſe unto Him together, and talk together of his Word and Works. Loſe not the Time you ſpend alone, either in wordly Communication, or in Fault-finding, or in Merriment, or ſporting each with other; but be careful to redeem Time for thoſe holy Duties, which as they are in all Reſpects gainful, ſo are worth all the Time they ſhall ſpend, for this very Fruit, the Growth of your Loves, which will follow. And verily there is none that hath any Spark of godly Wiſdom, but ſhall be forced to confeſs, if he conſult with himſelf in good earneſt, that the true Cauſe of the Defects of Love in the

Married,

Married, is the ſeldom coming together before the LORD. Either they love little, or love carnally: And why is this? but becauſe they pray but little each with other. But if you would maintain Love againſt all Breaches, and keep it from all Decays, and make it always ardent, always lively, and always working; if you would make it religious, holy and godly, favouring of Piety and the Divine Nature, then follow this that hath been told you: For if Holy Duties knit not, and rivet not your Hearts together, they will ſoon be ſevered. If Piety to GOD do not thus feed your Love, it ſhall be but feeble, or carnal, or both. But then may ſome Man or Woman ſay, alas! how ſhall I do, that have ſuch an Huſband or Wife, as neither can nor will join with me in the Services of GOD. To ſuch one I anſwer: Pray for that Yoke-fellow, that will not pray with thee; intreat GOD ſo much more often in behalf of thine Huſband or Wife, by how much they are leſs able or willing to entreat for themſelves; ſo ſhall GOD in Goodneſs turn their Hearts to thee, at leaſt thy Soul ſhall be warmed with heavenly Love to them; for it is impoſſible that any ſhould chuſe but love that Perſon much and earneſtly, for whom they pray much and earneſtly. And this alſo is very ſure, though few perhaps will believe it, that to love one's Yoke-fellow ſpiritually and fervently, though one be not ſo beloved again, is much more Content to the Soul, and Comfort to the Life, than to be beloved of them, without ſo loving.

CHAP.

CHAP. V.

Shewing the firſt Effect of Love, *viz.* Pleaſingneſs.

THE Effects of this Nuptial Love, are three: Pleaſingneſs, Faithfulneſs, Helpfulneſs. The firſt, which muſt mix itſelf with all the reſt, I call Pleaſingneſs: It is a Diſpoſition of the Will, and earneſt Deſire of the Heart, to give all Content each to other, ſo far as they may poſſibly do it, without ſinning againſt GOD. The Apoſtle tells us, that the married Man careth for the Things of this Life, how he may pleaſe his Wife, and the Wife alſo, how ſhe may pleaſe her Huſband. This he mentioneth not as a Matter in either condemnable, but Praiſe-worthy in both, and that whereof (in all worldly Buſineſſes) they ſhould be moſt regardful: For though it be a Matter of ſome Difficulty, yet it is of exceeding great Fruit, and of abſolute Neceſſity to the Well-being of the Family. The Apoſtle tells us, that he did ſeek in all Things to pleaſe all; meaning ſo far as he could without Sin: This Duty is therefore a general Duty towards all Men, and ſhall it not be much more needful betwixt them that are ſo nearly united? Wherefore the Huſband muſt do, or leave undone, any Thing he can, that he may give Satisfaction to the Wife; and ſo muſt the Wife, for the Huſband's Eaſe, croſs her own Deſires to ſatisfy his. In Diet, Attire, in Choice of Company, in all other Affairs, they muſt frame themſelves to afford each other ſuch an abſolute fulfilling of Deſires as may

be without the Tranſgreſſion of GOD's Law. That which will make this Duty poſſible is Reſolution and Practice; begin, and the Proceeding will prove pleaſanter than the Beginning: That which will make it eaſy and comfortable, is the mutual labouring for it on both Sides; for if the Wife would apply herſelf to pleaſe her Huſband, he ſhould find it an eaſy Matter to pleaſe her: And if the Huſband would ſeek his Wife's Contentment, ſhe might with much Facility content him. Endeavour to pleaſe works a Willingneſs to be pleaſed, and it cannot be difficult to ſatisfy one that deſires as well to give as to take Satisfaction. But ſome married People may perhaps imagine, that their Caſe admits not of this Advice, becauſe they have Yoke-fellows ſo froward and diſcontented, that nothing will content them. I anſwer, It is not in any Man's Power to make a froward Perſon take Things well, but it is in their Power to do their beſt to ſatisfy ſuch a one, and to ſtrive ſo much the more painfully, by how much the other's Diſpoſition is more averſe from it. GOD looks that one ſhould not affect, but endeavour the Satisfaction of the Yoke-fellow; and if the one be not behind-hand, in giving all juſt Cauſe of being pleaſed, the other ſhall bear the whole Blame before GOD, of that Peeviſhneſs which would not ſuffer him or her to be pleaſed. It will be objected here, that it will be very hard to continue ſtriving againſt the Stream, and ſo indeed it will: But good Duties muſt not be omitted, becauſe they be hard. The Scholar that hath an hard Leſſon, muſt ſettle more hard to his Book, and not caſt it away in Sullenneſs, and ſay, he cannot learn it: So the Huſband that hath a perverſe Wife, or Wife that hath a perverſe Huſband, muſt give more Diligence to give Content to ſuch Huſband or Wife, and not carelefly caſt off all, with ſaying, they be ſo croſs that nothing will

pleaſe them: Verily this is a painful Work, but withal it is a poſſible Work. It cannot be that there ſhould remain ſo great Paſſionateneſs in the Breaſt of any Man or Woman, but that they will be kept in better Terms, by a Yoke-fellow ſtriving to content them, than if no Care at all be uſed that Way. Let therefore the Hardneſs make each more diligent: For if the Huſband or Wife will be unquiet, do what the other Yoke-fellow can, how much more if there be no Pains taken to make them quiet. Encourage thyſelf in this tedious Labour, with remembering, that if thou canſt not pleaſe thy Yoke-fellow as thou deſireſt, yet thou ſhalt not fail to pleaſe GOD. Here thou muſt be put in Mind of that worthy Counſel, which *Solomon*'s grave Counſellors gave his young Son; *If thou pleaſe this People, and ſpeak to their Hearts, they will be thy Servants for ever.* So ſay I to thee now, if thou ſpeak to the Heart of thine Huſband or Wife, and ſeek to pleaſe him or her, by yielding to them even in Things perhaps that are ſomewhat unreaſonable; this, if any Thing, will change their Bitterneſs into Gentleneſs, and their Rebelliouſneſs into Subjection. Wherefore let all Yoke-fellows meditate thus with themſelves: I cannot pleaſe GOD, if I ſtrive not to pleaſe my Yoke-fellow. He loves not an Houſe-full of Brawls; Diſcord drives him with his Bleſſing out of Doors: And there can be no Peace where there is no Striving by mutual Pleaſingneſs to nouriſh and ſettle Peace. The harder this proveth, the more commendable it is in me, and the better the LORD will take it at my Hands, and the more will He reward it at the laſt. Wherefore I will croſs mine own Deſires, rather than mine Huſband's, or my Wife's, and ſo carry myſelf that they may receive Contentment in all Things, if any Thing but Sin and Wickedneſs will content them. Brethren, let

thwarting and croſſing each other be far from your Houſes. To croſs one's ſelf is a Matter of great Praiſe; to croſs another, eſpecially one ſo near, is a Point of as great Folly as can be; neither can any Thing in the World leſs become married People, and be more reproachful unto them, than to intend the vexing each other; *I will do it, if it be but to anger thee*; is a Speech ſo odious in the Mouth of Huſband or Wife, that ſcarce any Thing can be more. The Huſband were almoſt as good tell his Wife, that he will be an Whore-maſter, ſhe him that ſhe will be an Harlot. Doubtleſs this thwarting Humour, that will do a Thing to anger the other, is in the Family like the Cramp in the Body, which pulls and racks the Sinews, and makes the Body full of Torment. This kills all the Comfort of Society. It is the moſt contrary to Love of any Thing: It hinders the going forward of all Thrift, and of all Duty. Wherefore, let none of you hereafter bear that abſurd Thought of angering his Wife, or her Huſband, but next to the pleaſing GOD, make it your Buſineſs to pleaſe each other. Indeed this Caution next to the pleaſing of GOD muſt needs be put in, for elſe it is a wicked Thing to provoke GOD, by ſeeking to pleaſe a Creature. If any Thing but the Breach of GOD's Law will ſatisfy thy Yoke-fellow, thou muſt do it, be it never ſo troubleſome, ſo oppoſite to thine own Deſires, and contrary to thine own Will; for every one of us, ſaith St. *Paul*, muſt pleaſe his Neighbour, much more his Huſband or Wife, in that which is good for Edification. But if thou canſt not fulfill the Deſires of a Man, without breaking of the Law of GOD, then ſay, it is better to offend a mortal Creature, than the immortal GOD; for as GOD muſt be loved above all, ſo muſt He be pleaſed above all; and as the Yoke-fellow muſt be loved next to GOD, ſo muſt they alſo be pleaſed

next to Him. Only, my Brethren, conſider, that this Point is delivered unto you amongſt the Duties that are mutual. Moſt Huſbands look for it of their Wives, they eſteem not themſelves bound to do it to their Wives: But look what Force Obedience hath to tie the Wife unto it, the ſame hath Love to tie the Huſband. And ſo much be ſpoken of the firſt Effect of Love-Pleaſingneſs: There are two more of ſpecial Uſe.

CHAP. VI.

Of the Faithfulneſs and Helpfulneſs of the Married.

HUSBAND and Wife muſt be to each other faithful and helpful, theſe two muſt ever be joined, therefore we ſpeak of them together. This was one principal Thing which the LORD did aim at, in making the Woman, and joining her unto her Huſband: For *it is not good* (ſaith He) *for Man to be alone, I will make him an Help meet for him.* And doubtleſs the Man was to give Help as well as to receive it, and to do more Good, by how much he was endowed with more Strength.

NOW this helpful Fidelity conſiſteth in their mutual Care of abſtaining from, and preventing, ſo much as may be, all ſuch as might hurt or grieve each other; and of doing themſelves, and procuring from others to be done, all ſuch Things as may make for the Comfort and Benefit each of other; then are they faithfully helpful to each other,

when they will never do themſelves, nor ſuffer, if they can hinder, others to do any Thing that may harm each other; and when they are diligent to do themſelves, and cauſe others to do, ſo far as lies in their Power, whatſoever may be good one to another.

THIS Duty muſt extend to the Souls, Bodies, Names and Eſtates of each other. Firſt, to the Souls, by provoking each other to all Piety and Holineſs of living, as Occaſion ſerveth. The Huſband muſt not hinder, but further the Wife in Goodneſs, nor ſhe him; for the Wife alſo hath Liberty to exhort and ſtir up her Huſband to Well-doing, and to prevail by Entreaty and fair Means. Their Nearneſs of Society gives them many and great Occaſions of ſwaying each other either Way. They muſt therefore beware of becoming the Devil's Inſtruments to allure each other to Sin: For there cannot be a greater Miſchievouſneſs in the World, than for a Man and Wife to abuſe that Power, which they have either in other, as it were, to poiſon each other; but they muſt be ready with ſpecial Diligence, as they have ſpecial Opportunity to conſider one another, and to provoke unto Love, and to good Works. If the Wife perceive the Huſband ſlack in Matters of Religion, or Mercy, ſhe muſt ever be commending theſe Things unto him, and putting him in Mind of the Excellency of theſe Virtues, and the great Reward that GOD will give to them that practiſe them, and ſweetly drawing him to a more frequent Practice of them, always remembering to be mild and gentle in her Speeches this Way, as one that would allure, and not force. The Huſband likewiſe muſt, with the moſt familiar and kind Speeches that may be, ſtir up his Wife's Dulneſs, if he perceive her dull, and mind her of thoſe Motives that may encourage and

quicken

quicken her in all Well-doing. O how sweet a Society would this of Man and Wife be, if they could in this Manner be watchful of all Opportunities to further each other in Godliness.

AGAIN, because they have continual Occasion of inward conversing each with other, therefore they may discover in each other divers Corruptions and Imperfections. Now they must not turn these Infirmities into Matter of Hatred and Contempt, but of Compassion, and Care of procuring each other's Reformation. They must not upbraid each other with their Sins, nor seek to provoke the Corruptions which they find apt to be provoked; but rather give all Heed to cut off all such Occasions as they find will give Advantage to such Corruptions of their Yoke-fellows, and make them break forth to their Hurt; and they must by all good Counsel fortify each other's Souls against the common Enemy. They must both observe the Temper and Constitution of each other's Souls, 'till they perceive what Infirmities they are either of them chiefly inclined unto; and having found them, they must diligently abstain from all Things that may provoke that Evil, and prove Occasions of making them overshoot themselves therein: And further, they must apply all Means to weaken such Corruptions, and to stop their Overflowing, that they may not proceed to any Extremity, if they have begun to offend in some Degree. Their Acquaintance with the Diseases of each other must not be made a Cause of their vilifying each other, by hitting each other in the Teeth with such Imperfections, but rather of helping each other, by flying from all such Words and Actions as would increase and incense them, and taking unto them such Gestures and Speeches as are fittest to heal and

mitigate

mitigate them. For Example, if the Husband perceive the Wife apt to be angry, and that such and such Things will easily put her out of Patience, he must pity her Weakness, and carefully abstain from such Things; so must she deal with him, and so must they carry themselves to each other, in regard of all other Frailties, as well as Anger: Yea, if either of them be given to any such high Degree of Wickedness, as that their own Words alone, after all Labour to draw them out of it, will not work Amendment; then must they not fear to seek the Help of some more wise and able Friend, who may perhaps effect that Cure, which themselves have failed of: And in Case they find little Fruit of such Endeavours, but that the Yoke-fellow will hearken to no Admonition; yet they must continue to wait and pray, referring the Matter to GOD, the only Physician of the Soul, who is able in due Season to redress all. But those deserve to be condemned as most treacherous each to other, that, for their Ease-Sake, will permit their Yoke-fellows to sleep in Sin. Let them swear, let them break the Sabbath, many Yoke-fellows, for Fear of a Storm, can keep Silence in such Cases. This is to betray one another to the Devil, and to give each other Leave to go to Hell without Rub. Wouldst thou suffer thine Husband to poison himself for Fear of enduring his Anger, if thou shouldst snatch the Poison out of his Hand? Wouldst thou let thy Wife cut her own Throat, for Fear she should chafe and scold, because thou tookest the Knife from her? Doubtless to let them kill each other's Souls, and say nothing, for Fear of Passion, or hard Usage, is no less sinful and hurtful Perfidiousness, than to give Way, for Quietness-Sake, to their hurting of each other's Bodies. And they also are to be blamed as unhelpful, yea, very mischievous

chievous, that are ready to ſpy out the Faults each of other with an evil Eye, to make them worſe, and not better; that look out the Faults of each other, as Enemies do the weak Places of a City, to make them weaker; and as evil Surgeons handle a Sore, to make it ſorer. Wo unto ſuch Huſbands or Wives! ſorry Help is it that they afford to their Companions, and miſerable Helpers are they; and GOD ſhall one Day reckon with them for having done ſo little Good, where He appointed them to do all Good. So much for the faithful Helpfulneſs of Men and Women to each other's Souls, in ſeeking to plant and water Virtues, and to pull up the Roots of Vices in each other's Minds.

THEY muſt farther practice the ſame Virtues toward the Bodies of each other, by ſhunning all Things that may cauſe Diſeaſes or Sickneſs each to other, and by a ready under-going any Pain or Coſt (according to their Power) to procure Diet, Phyſick, Attendance, or other Neceſſaries, for the Keeping or Recovering of Health. Yea, they muſt comfort each other in the Days of Sorrow, that worldly Sorrow may not breed Death. The Wife muſt be Health to her Huſband in his Sickneſs, and he to her. She muſt ſupport his Weakneſs with her Strength, and he hers: They muſt moſt willingly devour all Pains, and undergo all Coſt that is this Way needful, for the Eaſe and Content each of other. To neglect one ſo many Ways endeared, as an Huſband or Wife, Partaker of all Eſtates: This is a notorious hard-Heartedneſs, and ſhould cover their Faces with Bluſhing that have offended in it. Sickneſs and Weakneſs are Things of themſelves ſufficiently tedious; there needeth not the Addition of the Huſband's or Wife's Unkindneſs, to make the Burthen heavier. This is to add Adverſity to Adverſity,

Adverſity, and to lade one more, that is already ſinking under his Load: A moſt barbarous and cruel Unkindneſs! When the Body fainteth, to make the Heart faint alſo; when the Limbs and Joints are weak, to fill the Soul with Weakneſs, by grieving at the Niggardize and Churliſhneſs (grievous Things being practiſed from one ſo near, and owing the quite contrary); this is Murder in an high Degree. Wherefore let every Huſband or Wife avoid or mend this Fault, and look to their Demeanour towards their Yoke-fellows, eſpecially in Times of Weakneſs, Grief and Sickneſs. When the Wife is Great, and full of Anguiſh with the Labour of Breeding and Bearing; when ſhe is in Travail, or begins to recover the Strength, that Pains in Travail had diminiſhed, then comfort her with loving Speeches; then chear her with affable Countenances (that is a Time when Luſt ſhould be laid to Sleep, and pure Good-will be moſt wakeful and working), than ſee that ſhe want no looking to, no good Uſage that thou canſt help her to. This is to be helpful to her Body. So when thine Huſband is ſick and feeble, when he languiſheth upon his Bed of Pain and Weakneſs, when his Bones ake, when his Eyes refuſe Sleep, when all Things are diſtaſteful to him, then ſtay him with comfortable Speeches, then revive him with diligent Attendance; do all thou canſt, and ſpend all thou canſt to the recovering of his Strength, or eaſing of his Torment; let thy Love and Care be his Phyſick, and thy Self his Phyſician; and let the Comfort of thine helpful Carriage, content his Soul ſo, that his Body may more eaſily be ſtrengthened: This is to be a good Wife to thine Huſband's Body, and to cheriſh him in Sickneſs, as thy Promiſe binds thee.

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In the third Place, Man and Wife muſt be faithfully helpful to each other's Names, and that in a double Reſpect: in maintaining thereof, both betwixt themſelves, and alſo amongſt others. Firſt then, every married Couple muſt uphold in their Hearts a good Opinion each of other (ſo far as may poſſibly ſtand with Truth). The Huſband muſt think well of his Wife, ſhe of her Huſband. Yea, for a Man and Wife to have ſomewhat an over-good Opinion each of other; for him to think her not only more beautiful, but alſo more loving, more dutiful, more ſubmiſſive more truſty, than perhaps ſhe is (making her Virtues carry a greater Shew to his Eye, by looking upon them through the Spectacles of Love), and for her to account him not alone more proper and well-favoured, but alſo more kind, more careful of her Good, and more true to her, than it may be he is indeed (by interpreting Things with that Largeneſs of good Interpretations, which much Love will put upon them) is a Thing ſo far from Blame, that it deſerveth rather Commendation. Certainly then, they ſhould be peremptory to give no Credit to ungrounded, unwarranted Surmiſes; they ſhould by no Means ſuffer their Hearts to grow miſtruſtful of each other's Honeſty and Fidelity. She muſt never think that he doth affect other Women, unleſs the Matter be more than manifeſt. She muſt never imagine that he doth waſte or conſume their Eſtate, unleſs the Fault be palpably and notoriouſly plain. He muſt never perſuade himſelf that ſhe is wanton, or given to Strangers; or that ſhe robs him, and purloins from him, unleſs he can make good theſe Matters, with ſuch Clearneſs of Proof, as will not admit of any reaſonable Defence. All Jealouſies, all raſh, haſty, light, ill-built Surmiſes, muſt be far from the Society of Matrimony. For if once

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their Souls be infected with ſuch miſtaken Conceits each of other, Love will go out at the ſame Door that Suſpicion comes in. He or ſhe that hath a jealous Head (an Head, I mean, apt to miſconceive and ſuſpect) never had, truly, a loving Heart. Such might be luſtful, they might be fond; but an holy and virtuous, and ſpiritual Affection, they never had, nor can poſſibly have, if they give Way to theſe evil Surmiſes. And therefore, of all the domeſtic Make-bates that be, and of all thoſe Things which are apt to ſet Quarrels betwixt the married Couple, nothing in the World is more peſtilently effectual to theſe bad Effects, than Jealouſy. Having leavened the Heart, it makes the Speeches ſharp and tart, the Countenance ſower, and the whole Behaviour, keen and untaſteful. No good Words, no good Looks, no good Geſtures, no good Actions can proceed out of a jealous Man or Woman's Heart. Jealouſy will make a Man ſuck miſchievous Things out of his own Fingers Ends, and take on as much, and vex himſelf, and blame his Yoke-fellow as much, where no Fault hath deſerved it, as if there were a Fault. This evil Weed muſt not be ſuffered to grow up in the Garden of Matrimony; for if it do, no good Herb will proſper by it; it will overrun all that is commendable, and ſuffer no praiſeworthy Thing to flouriſh. And therefore let all that have knit themſelves together with this Covenant, loath and deteſt any Motion or Fancy that may ariſe within them of any Unchaſtity, any Unfaithfulneſs, any evil Meaning of their Yoke-fellows; let their Hearts (I ſay) riſe againſt theſe Motions, and let them diſdain to give the leaſt Credit unto them, unleſs that the Proofs be more than manifeſt. Away with this make-bate Jealouſy, this quarreller Suſpicion, this Breeder of Brawls, this Mother and Nurſe of Contention,

this

this ſecret Underminer of Love, of Thrift, of good Huſbandry and good Houſewifry, and all Things that ſhould be profitable to an Houſhold. Away with it (I ſay) out of thine Heart, chaſe it far off from thy Breaſt, from thine Houſe. It is better to receive ten Wrongs without ſuſpecting, than to ſuſpect one without having received it. Aptneſs to ſuſpect another, grows from the evil Root of a bad Nature, whereby one is apt to offend himſelf. Wherefore, as thou wouldeſt ſtand for the good Name of thy Yoke-fellow, againſt the Tongue of a Slanderer, ſo ſtand for it againſt the ſlandrous Dreams of thine own Heart, and take Heed of believing thine own Fancies, or others Reports, without moſt pregnant Proofs. And if any wicked Perſon, Maker of Diviſion betwixt the Head and Body, will ſuffer his Lips to be ſo ill employed, as to become *Satan*'s Bellows to blow theſe Coals betwixt you, by telling thee this and that; rebuke ſuch a Perſon, reject his Words with Deteſtation, fly his Society as a Toad, and let not thine Ears and Heart be defiled, with giving gentle Audience to a Whiſperer and Talebearer. In one Word, wouldſt thou love, or be loved? Wouldſt thou live otherwiſe in Marriage, than as in a Priſon or a Dungeon? Wouldſt thou give or have any Quiet or Content? Strengthen thine Heart in a firm and unalterable, and inconquerable good Conceit of thy Yoke-fellow, and rather be any thing than jealous. And thus muſt the Married preſerve their Credits at home, in the Breaſt of each other.

They muſt be tender alſo of their good Reputations abroad, and beware of caſting Mire in the Faces each of other. This mutual ſaving the Credits each of other, requireth two Things: Firſt, that they labour to conceal the Weakneſſes each

of other, from all others, ſo much as is poſſible. The Huſband muſt do his beſt Endeavour, that none may know of his Wife's Faults but GOD and himſelf; neither muſt he be willing to lay them open any where, but to the Ear of Heaven, where he may crave Pardon of them; and the Woman muſt do her beſt, to keep her Huſband's Evils from the Knowledge of all the World. All blabbing, and loud accuſing, muſt be far removed from them that have ſo near Intereſt each unto other. They muſt account their Credits, as well as their Bodies, to be in a Manner all one. The publiſhing of each others Sins and Imperfections, is a monſtrous Treachery, and a Thing than which nothing can worſe become them, in the Judgment of the Wiſe. To backbite an Enemy is a Sin; how much more to backbite one's own Yoke-fellow? Whoſe Faults can one cover, if not his Wife's; that is to ſay, his own? Or who can be free from Reproach, if one ſo near him as his Wife, ſeek to deface his good Name? It is almoſt impoſſible, but that a Man and Wife ſhall ſooner or later diſcover their Weakneſſes each to other; and for them to be playing the Tell-tales each againſt other, what Soul doth not loath to think of it? Unwiſe Man or Woman, will thy Huſband or Wife be the better for thy laviſh Reporting of their Faults? Will thy tatling of their Vices mend them? If not, why doſt thou diſgrace thyſelf, in ſeeking to diſgrace thy Yoke-fellow? Why doſt thou publiſh thine own Untruſtineſs, Uncharitableneſs, Indiſcretion, in publiſhing the Frailties of thine Huſband and Wife, and make all wiſe Men take thee for a paſſionate, open-mouthed Backbiter, by telling abroad, what thou findeſt amiſs at home? Wherefore, if any have given Leave to themſelves, to be ſo ſinfully Talkative heretofore, now let very Shame cauſe them

them to lay their Hands upon their Mouths, that they may not more and more incur the Name of Fools, by making their Tongues to ſpread abroad Folly. I deny not, but that the Regard of the Yoke-fellow's Soul, may make either of them ſeek a Counſellor and Admoniſher for the other: But it is one Thing to acquaint with the Fault of one's Huſband or Wife, ſome one Friend (and more than one in this Caſe would not eaſily be truſted), and that in ſecret; another Thing to throw it open before Company. Such a Friend will ſo ſeek to heal the Soul, as that he may not wound the Credit; and will tender as well the Name, as the Conſcience of his Friend: But the greater Number ſeek only to deface the Credit, without regarding the Recovery of the Soul: So the former Revealing cannot Hurt at all, the latter can do no Good at all. Wherefore to utter to one privately for his Soul's Health Sake, the Sin or Sins of the Yoke-fellow, may proceed from Love, becauſe it tendeth to Good; but to eaſe one's Stomach againſt him or her, by pouring forth their Faults, is as Rottenneſs in the Bones. Know therefore, and practiſe this Duty, O Huſbands and Wives; ſpit not in each others Face; diſcloſe not each other's Faults, but conceal, hide, bury and cover them ſo much, as Truth and Equity will bear.

And beſides this, you Yoke-fellows muſt for each other's Credit and Comfort, keep the Secrets each of other faithfully. There may fall out an Occaſion for a Man to acquaint his Wife with ſome ſuch Thing, as it much concerneth him to have kept cloſe from others; and the Woman may likewiſe have Cauſe of thus opening herſelf to her Huſband. In ſuch Caſes, they muſt uſe all Secrecy. But if in ſuch Caſes they prove unſeaſon-

ably open, and the Wife find, that her Husband hath revealed that, which she would have had reserved to his own only Knowledge; or he find, that his Wife hath vented that to another, which he desired should dwell with herself alone: This will breed betwixt them such a Jar, such an Estrangement, such a Distrust each of other, as it will not be an easy Labour to remove. For how should that Person be trusted with any thing, who cannot keep Counsel? Wherefore, let Husbands and Wives always mind this: If he lay up any thing in her Breast, let him find it safe there, as in a Chest which cannot be opened with any Pick-Lock. If she commit a Thing to his safe Keeping, let it be safe imprisoned in his Bosom; otherwise, no Man can chuse but be strange towards such an one, whom Experience hath convinced of Blabbing. And it is a most infallible Truth, that there is no comfortable Living in Marriage, where the Practice of Trustiness and Concealment is away. So you have heard what Care the married People must have of each other's good Name.

THE last Part of Faithfulness to each other, is that which concerneth their Goods or Estates, wherein they are bound to be mutually helpful by all good Means. And to this Purpose it is requisite, first, that they practise a Community in their Estates: Next, that they practise good Husbandry. For the first: Betwixt Man and Wife, all Things ought to be common, Goods as well as Persons; for if they may not make a Division in the greater, shall it not be a gross Absurdity to make it in the lesser? They must have one House, and one Purse; they are but one, and their Estate must be but one. I confess, that GOD hath made him the Head and chief Disposer; but without all Question, she that hath a Part in himself, cannot want Right unto

that

hat which is his for honeſt Purpoſes: How can any Man, with a good Conſcience, forget that Part of his publick and ſolemn Covenant, wherein he endowed her with all his worldly Goods?

And having thus united their Eſtates, let them ſecondly play the good Huſband, and the good Houſewife therein. In Huſband and Wife, the next Point to Godlineſs and Honeſty, is good Huſbandry and good Houſewifry; and this good Huſbandry ſtandeth in three Things: Labour, Thrift, Forecaſt. Painfulneſs in getting, Diſcretion in ſaving, Providence in fore-ſeeing; theſe three make up good Huſbandry; and if any of theſe be wanting, ſo much is wanting from the Perfection of it, and ſo much ſhall be wanting from their Comfort and Proſperity. Firſt then, they muſt both employ themſelves in ſuch honeſt Courſes of getting and maintaining themſelves, as God ſhall call them to. Neither muſt he live like a Drone, and make a Drudge of her; neither muſt ſhe give herſelf to Eaſe, and caſt all the Labour upon him, but both muſt apply themſelves to their Vocations painfully, and both be ready to diſpatch thoſe Buſineſſes, for which themſelves and Families muſt fare the better. He without Doors, ſhe within; he in ſuch Things as befit his Sex, ſhe (in thoſe that become hers) muſt be content to unite their Pains for their Profit, and to undergo the Labour of getting their Living in the Sweat of their Brows, and of eating the Labour of their Hands; and what they have painfully gotten, they muſt likewiſe thriftily ſave from needleſs Expences. They muſt not pinch from Mercy and Juſtice, but with-hold from Prodigality and Laviſhneſs. A ſweet Tooth, and a fine Back, are Pick-purſes; they muſt baniſh theſe out of their Houſes. He muſt not laviſh it out abroad, neither muſt ſhe lay it out at home; neither muſt they

both join in needleſs Expences, but rather in practiſing thoſe Virtues, by which both ſhall find Comfort in their Eſtates, and Praiſe with GOD. Thirdly, they muſt both be provident, laying their Heads together, to conſider what good Things are requiſite for their Eſtates, that they may procure them; and what hurtful Things would come upon them, that they may prevent the ſame. Forecaſt is as good as Labour; and the Work of the Head, no leſs available than the Work of the Hands. Two Eyes ſee more than one, and two Hands diſpatch more Buſineſs than one; ſhe is his Helper, and he muſt not refuſe her Help in this Caſe, for it ſeldom falleth out, but that a Man too reſerved from his Wife, doth plunge himſelf and her into divers unneceſſary Croſſes. Thus doing, they ſhall procure Sufficiency to their Eſtates, and their Hands, by GOD's Bleſſing, ſhall find Abundance: But the idle Perſon walketh upon a Thorn-Hedge that will ſurely prick his Feet. The careleſs Perſon ſhall put his Foot into a Snare that will entangle him, and GOD Himſelf will caſt upon them Vexation and Sorrow. But one Caution muſt be given in this Matter; namely, That they be both moderate in theſe their wordly Affairs; for if they fall to carking and pinching, and deſiring Riches, Heaven and Earth cannot keep a Family diſeaſed with this Dropſy, from many troubleſome and deadly Pangs.

CHAP.

CHAP. VII.

Shewing the Duties of the Married to their Families.

AND ſo much of thoſe Duties which Man and Wife jointly owe to each other. There follow ſome that they muſt practiſe in regard of their Families. For a Man and a Woman that before were Members of another Family, therefore join together that they may become the Roots of a new Family, and begetting Children, and training them up, together with Servants, according to their Place, may provide Plants for the Church, GOD's own Vineyard. Wherefore they have not thoroughly diſcharged their Duties, by the Performance of all theſe Things to each other, unleſs they carefully regard their Houſhold alſo. Herein indeed the Huſband muſt be acknowledged for the Head; but the Wife is to take the next Place, and, as ſubordinate to her Huſband, muſt become an Helper and a Furtherer. The Things themſelves that I ſhall name belong to them, as Governors of an Houſe, in relation to Children and Servants; but the joining together therein is that which muſt be preſſed as a Part of their Marriage-Duty.

Now this their Family they muſt both maintain and govern, keep and guide. Firſt, they muſt join

join in making Proviſion of all Neceſſaries for their Children and Servants. He is worſe than an Infidel, ſaith the Apoſtle, that provideth not for his own, eſpecially for them of his Family. They muſt not carry themſelves in ſuch Sort, as Infidels would diſdain to do: But this Duty is co-incident with that I ſpake of before, Faithfulneſs in their Eſtates; for by joining their Hands and Heads in Labour, Thrift, and Providence, they ſhall cauſe that no good Thing be wanting to their Children or Servants. And verily it is a great Commendation to the Governors, when their Careſulneſs doth ſave all about them from Want. Herein they imitate the living GOD, the Father of this great Family, the World, who fills every Creature with good Things fit for it. Wherefore let them practiſe thoſe Directions which were before ſet down, and ſo do two good Things at once, even profit themſelves, and all that pertain to them.

BUT a Family muſt be governed as well as maintained, and how ſhould it be governed but by them? Wherefore they muſt alſo be good Rulers at home, and join in guiding their People under GOD. The Man muſt be taken for GOD's immediate Officer in the Houſe, and as it were the King in the Family; the Woman muſt account herſelf his Deputy, an Officer ſubſtituted to him, not as equal, but as ſubordinate; and in this Order they muſt govern: He, by the Authority derived unto him from GOD immediately, ſhe, by Authority derived to her from her Huſband.

Now this their Government looketh to Matters of GOD, and Matters of the World. Their firſt Care muſt be, that the living GOD be truly worſhipped in their Houſes, and that the Knowledge and Fear of Him be planted in the Hearts of their Chil-

Children and Servants. To this End they muſt read the Scriptures, and call upon the Name of GOD amongſt them, and catechize them in the Principles of true Religion, that none under their Roof may be ignorant of the fundamental Truths of Godlineſs. To this End alſo they muſt look, that the Sabbath of the LORD be ſanctified by their People, and muſt carefully and conſtantly bring them to the publick Aſſemblies, and examine them afterwards of their profiting thereby. So the main Care of all good and Chriſtian Governors ſhould be, that Religion may flouriſh in their Houſes. Why hath GOD given the Name of Churches to Chriſtian Families, but becauſe of thoſe holy Services done publickly in the Family? whereby they are all ſanctified, and become even Houſes of GOD to dwell in. If this Care be wanting, they ſhall alſo want GOD's Bleſſing on all other their Cares; yea, their Family ſhall be but a Nurſery for Hell, their Children and Servants remaining ſtill Children and Servants of the Devil, becauſe they neglect thoſe Means by which they ſhould be made the Children and Servants of GOD. Were it not better, in regard of themſelves, to have kept no Family, than ſuch a Family, whereof the Members are brought up to nothing but Damnation? Wherefore nothing in Scripture is more evidently required than that Fathers bring up their Children in the Nurture and Admonition of the LORD, and that they continually whet the Law of GOD upon them, and be talking of it to them, whilſt they ſit in their Houſes. And leſt we ſhould think that this Care appertained to the Parent alone, and not unto the Maſter alſo, *Abraham* is commended, for that he would command his Servants to fear the LORD, that it might go well with him and them both. And *Joſhua* undertaketh for himſelf and Family,

Family, that they will ſerve GOD. And when GOD enjoineth the Maſter to look to his whole Family that they break not the Sabbath, muſt not the Negative here, as well as in other Commandments, include the Affirmative? And how ſhall he look that they ſanctify GOD's Sabbath, if he take no Pains to bring them to the Knowledge of GOD and of his Service? Wherefore let Man and Wife be principally helpful to each other in this Buſineſs. When the Huſband is preſent, let him read and pray with his Family, and teach them the Fear of the LORD. In his Abſence let the Wife do theſe Duties, or at leaſt take Care to ſee them done; and let them both provide convenient Time and Leiſure for the ſame, and each quicken the Slackneſs of other, if either begin to grow ſlack. Seeing they deſire to be called GOD's Servants, let them deſerve that Name, and be careful to do Him Service in their little Common-wealth. How can they look for proſperous Succeſs in any Thing, if the Homage due unto the chief Lord be neglected? Why ſhould he be accounted worſe than an Infidel, who provideth not Food and Clothing for his Family; and he that lets their Souls go naked for Want of that which is Food and Clothing both unto them, I mean Inſtruction in the Things that pertain to Life and Godlineſs, deſerve a leſs diſgraceful Name? Here therefore let Man and Wife be ever ready to ſtir up each other out of that Sloth and Negligence which will be ever ready to ſeize upon them. But how ſeldom this is done, lamentable Experience can teach us. Sometimes the Huſband would have GOD ſerved in the Family, and then the Wife hangs off, and counts it Loſs of Time. Sometimes again the Wife would fain have the Worſhip of GOD find Place under their Roof, and he, like a profane Beaſt, calls it Preciſe-

neſs,

neſs, and will not have an Hour ſpent ſo idly. Sometimes both conſpire in Negligence and Omiſſion: But how ſeldom do their Deſires and Endeavours meet in this moſt needful Point? How ſeldom do they provoke and encourage each other in ſo profitable Works?

Now therefore, I ſay again, let all Huſbands and Wives that fear GOD be of one Mind in the LORD, and let them not fail in uſing all good Means to plant and water Piety in their People's Hearts, by eſtabliſhing the Exerciſes of Religion in their Houſes: And thus for the Matters of GOD muſt they govern well.

Now for the Matters of the World alſo, they muſt overſee the Ways of their Families. Of this Overſight theſe are the Parts: Firſt, they muſt appoint their Inferiors ſuch Works and Services, as are fit for them to do, and follow them, and look after them, that they may perform it accordingly: For had not the LORD ſeen, that Inferiors would ſtand in need of ſuch following, He would never have made this Difference in the Family. If Servants and Children would of themſelves be painful in their Buſineſs, what need the Maſter or Dame to do any Thing in the Houſe? But GOD ſaw well, that the beſt Servants in the World would need Help this Way, and therefore ordained Governors in a Family, even two Governors; one chief, the other ſubordinate, that the Abſence of one might be ſupplied with the Preſence of another.

Secondly, THEY muſt mark the Carriage of their Inferiors, and take notice what Diſorders are ready ſometimes to creep in ſecretly, ſometimes violently to break in; that ſuch Evils may be either pre-

prevented or reſiſted ſpeedily. Idleneſs, Tattling Diſcord, and many more Imperfections, are apt to ſteal upon the beſt Servants and Children in the World, which the LORD well knowing, made Rulers in the Houſe, to keep all in good Order. And if it ſeem unto us, as it is, a cumberſome Thing thus to rule and guide an Houſhold, we muſt remember, that GOD did not make Man to live at Eaſe, and take his Pleaſure, but to do Service. And though this Care be troubleſome, yet the Miſchiefs that will follow upon the Want of it, are much more troubleſome: For if the Eyes of the Maſter and Miſtreſs ſtand not open to ſee and oppoſe the Faults of thoſe that are under them, they will grow bold and licentious, and full of Wickedneſs, be the Governors otherwiſe never ſo godly; but by their mutual Care, this Duty may be eaſy to both, and much Peace follow in the Houſe.

Laſtly, THEY muſt join in admoniſhing, encouraging, reproving, and, if need be, correcting their Inferiors: Both muſt diſcountenance thoſe that carry themſelves ill, and both muſt commend them of good Behaviour, that ſo they may both maintain each other's Authority to the full. If one think fit, by ſome little Kindneſs, to encourage any in the Family, the other muſt not grudge; if the one will reprove, the other muſt not defend; if he will correct the Children, ſhe muſt not grow angry and ſave them; neither muſt he ſave them out of her Hands, when ſhe ſeeth Cauſe to give Chaſtiſement. Suppoſe that either of them exceed this Way, correcting either without Cauſe, or above Meaſure, the other muſt not make a Brawl of it before the Face of the Inferiors; but they muſt quietly debate the Matter each with other alone, and keep their Diſagreements in this Kind from appearing in the Family; for if he do, and ſhe undo,

undo, or if ſhe chide, and he defend, (beſides the Heart-burnings which will grow betwixt themſelves) they ſhall alſo ſo leſſen each other's Power in the Family, that both at laſt ſhall grow into Contempt. They muſt therefore ſo join Hands in theſe Works, that their Diſſention may not blaſt the Fruit of all their Endeavours. It is harmful to nouriſh as it were a domeſtick Faction in this little Common-wealth. What one likes or diſlikes, let the other (at leaſt by Silence for the preſent) ſeem alſo to like or diſlike, and let them never diſagree, in admoniſhing, or correcting, or commending; ſo ſhall their diſcreet Concord preſerve their Authority among their People, encreaſe their Love each to other, and procure Amendment in their Inferiors. And ſo much be ſpoken of the joint Duties of Huſband and Wife, both towards themſelves and toward their Families, both for Maintenance and for Government. We come now to ſpeak of ſuch Duties as are peculiar to either of them, wherein we will firſt inform the Huſband, and afterwards the Wife.

CHAP. VIII.

Of a Man's keeping his Authority.

THE Huſband's ſpecial Duties are referred to two Heads; he muſt govern his Wife, and maintain her; and as our LORD *Jeſus* is to his Church, ſo muſt he be to his Wife, an Head and Saviour. As for Government, two Things alſo are required of him; one, that he keep his Autho-

rity; the other, that he uſe it. Firſt then, every Man is bound to maintain himſelf in that Place in which his Maker hath ſet him, and to hold faſt that Reverence and Precedency which both GOD and Nature have aſſigned him. Nature hath framed the Lineaments of his Body to Superiority, and ſet the Print of Government in his very Face, which is more ſtern, and leſs delicate than the Woman's; he muſt not ſuffer this Order of Nature to be inverted. The LORD, in his Word, hath intitled him the Head; wherefore he muſt not ſtand lower than the Shoulders; if he do, doubtleſs it makes a great Deformity in the Family. And without queſtion it is a Sin for a Man to come lower than GOD hath ſet him. It is not Humility, but Baſeneſs, to be ruled by her, whom he ſhould rule. No General would thank a Captain, for ſurrendering his Place to ſome common Soldier, nor will GOD an Huſband, for ſuffering his Wife to bear the Sway. It is diſhonourable to the Prince, if ſubordinate Officers yield the Honour of their Places to meaner Subjects; and the Contempt redounds upon GOD, which a Man is willing to take upon himſelf, by making his Wife his Maſter. GOD's Authority inveſted in his Perſon he muſt not permit to be troden down and deſpiſed: For this St. *Paul* hath given us a Rule, ſaying, *Let every Man abide in the Place wherein he is called.* It muſt be underſtood as well of the Place for Order and Government, as for Condition of Life. But here perhaps ſome weak-ſpirited Man may ſay, The Thing you ſpeak is reaſonable, if a Man could do it: But Experience ſhews, it is ſooner ſaid than done; for himſelf, he hath met with ſuch a Virago, that will be Governor, or will overturn all; and againſt ſuch a froward and ſturdy-ſpirited Dame who can preſerve his Authority? To ſuch Objector I anſwer, That moſt Men caſt the Blame, of loſing their Authority, upon their Wives,

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when in Truth it is wholly due unto themſelves; for it is not extorted from them by the Wife's Violence, but caſt away by their own Indiſcretion. It is not indeed in any Man's Power, to reſtrain a violent Woman from aſſailing his Authority, but it is from winning it. Whether ſhe ſhall break forth into Contempt, he cannot chuſe; but whether he will proſtitute himſelf unto Contempt, that he may and muſt chuſe. Many a City is fiercely aſſaulted, and not taken. Many a Woman ſtrives to break the Yoke, but is not able. So long as the Huſband's Behaviour is ſuch, that the Wife's Soul (after that ſhe hath recovered herſelf out of the Drunkenneſs of Paſſion) is forced to blame her own Rebelliouſneſs, and in her Conſcience to acknowledge him worthy the better Place: So long hath he duly preſerved his Authority againſt all her rude and diſloyal Reſiſtance. Know ye therefore all ye Huſbands, that the Way to maintain Authority, is not to uſe Violence, but Skill. Not by main Force muſt an Huſband hold his own againſt his Wife's Undutifulneſs, but by a more mild, gentle, and wiſe Proceeding. We wiſh not any Man to uſe big Looks, great Words, and a fierce Behaviour, but we adviſe you to a more eaſy and certain Courſe: Firſt, Let the Huſband endeavour to gain all commendable Virtues, and to exceed his Wife as much in Goodneſs as he doth in Place. Let his Wife ſee in him ſuch Humility, ſuch Godlineſs, Wiſdom, as may cauſe her Heart to confeſs, that there is in him ſomething that deſerveth to be ſtooped to: Let him walk uprightly, chriſtianly, ſoberly, religiouſly, in his Family, and give a good Example to all in the Houſhold; then ſhall the Wife willingly give him the better Place, when ſhe cannot but ſee him to be the better Perſon. No Inferior can chuſe but in his Soul ſtoop to that Superior in whom Grace and God's Image doth appear ac-

cording to his Place. A virtuous Man ſhall be regarded in the Conſcience of the worſt Woman, yea, in the Behaviour alſo of any that is not monſtrous. It is no Burden to any to yield themſelves to ſuch a one as is apparently better than themſelves. It is true, that (in a mad Fit) the Wife of the beſt Huſband may fling forth, and be undutiful; but when ſhe is returned to herſelf, ſhe ſhall condemn herſelf, and juſtify him; and ſo, inſtead of loſing his Authority, he recovers his own with Advantage. Be you therefore all aſſured, that you ſhall find virtuous Carriage the beſt Preſervatives of Eſteem. Take Pains then to make thyſelf good, and that is the moſt compendious Way to make thyſelf reverenced.

BUT as in general, we preſcribe a good Converſation for the beſt Preſerver of a Man's Authority in the Family, ſo eſpecially muſt all Huſbands be counſelled to ſhun Evils that make every Man to ſeem vile in the Eyes of thoſe that ſee him ſo diſordered.

THE firſt of theſe is Bitterneſs, as the Apoſtle *Paul* terms it, in giving all Huſbands Warning of it, ſaying, *Be not bitter to your Wives.* Sharp, tart Carriage, conſiſting of reviling, ſtriking, and other furious Words and Geſtures, he fitly calleth Bitterneſs, becauſe it is as offenſive to the Mind as Gall and Wormwood to the Pallate. This Bitterneſs ſhews Folly, and works Hatred, and therefore muſt needs be a great Underminer of Authority. They will hate whom they fear, ſaith one well of a Tyrant. A tyrannical Huſband, as well as a tyrannical Prince, ſhall thruſt himſelf beſides his Place. Such Demeanour bewrayeth great Impotency of Affection, and Want of Wiſdom, whence will enſue Want of Reverence.

Secondly,

Secondly, He that would retain the Pre-eminence of his Place, muſt avoid Unthriftineſs (another great Enemy to Reverence.) Drunkenneſs, Gaming, ill Company, are the three Parts, as I may call them, of Unthriftineſs; the firſt drowneth Wit, the ſecond conſumeth Wealth, the third eats out the Heart of all good Conditions: And he that hath neither Wit in his Head, nor Money in his Purſe, nor good Qualities in his Perſon, how can he be but loathed and deſpiſed. Wherefore away with Drinking, Gaming, and following ill Companions, if thou wouldſt not be caſt at once out of the Hearts of all thy Family, and all thy Neighbours, and of thy Wife alſo, both for Love and Reverence.

Thirdly, Lightness muſt be avoided by Huſbands; fooliſh, childiſh, unſtay'd Tricks, that have no Impreſſion of Gravity or Diſcretion upon them, but ſavour of a Kind of Boyiſhneſs. Such contemptible Things muſt needs expoſe a Man to Contempt. If the Huſband put a Fool's Coat upon his Back, can he blame his Wife though ſhe laugh at him? The bitter Man is like a frantick Head, very troubleſome; the unthrifty Man as a ſcald Head, very fulſome; the light Man, the Jeſter, like a giddy Head, very ridiculous. Such Men will ſoon diſplace themſelves, tho' no Man ſtrive to undermine them. But let every godly Man caſt from him all theſe baſe Evils, and ſtrive for Holineſs and Gravity of Converſation, that he may be indeed a Governor, and that his Superiority (ſupported by ſuch Pillars) may ſtand upright and unſhaken.

CHAP. IX.

Of the Parts and Ends of a Man's Authority.

BUT Authority muſt be exerciſed as well as preſerved; yea, verily it cannot be kept, unleſs it be uſed, being like a Sword, that will ruſt if it lie ſtill in the Scabbard without uſing. Now that Men may underſtand how to uſe this precious Thing (for Authority is one of the richeſt Jewels in the World, it is a Model of GOD's Sovereignty, and the very Life and Soul of all Societies) it is neceſſary for us to direct them herein, by ſtanding upon three Points: Firſt, to ſhew the Parts of Authority; ſecondly, the End; and thirdly, the Manner of uſing it. Of the Parts of Authority firſt. I mean by Authority, a Power of exerciſing Government over another; and this hath two Parts, to guide and to recompence, to direct and to requite. Direction conſiſts in the enjoining of lawful Things to be done, and in the forbidding of Things at leaſt indifferent. Recompence is alſo double, of good and obedient Carriage, by Commendation and Rewards; of evil and diſobedient, by Reproofs and Puniſhments. Theſe are the Parts of Government, I mean thoſe Things which a Governor by Virtue of his Place both may and muſt take upon him to do, and which are ſo appropriated to the Place of a Governor, that none other may adventure to do them all, unleſs he will exceed his Vocation,

tion, ſin againſt GOD, and wrong the Perſon over whom he uſurpeth. Now, concerning all theſe, commanding, forbidding, commending, rewarding, reproving, it is of all Hands granted, that it is lawful for an Huſband to exerciſe them all upon his Wife; yea, and for ſome Kind of Puniſhment alſo, by withdrawing from her the plentiful Demonſtrations of Kindneſs, and Fruits of his Liberality, and by abridging her of her Liberty, and the Enjoyment of many Things delightful, an Huſband may inflict the ſame.

WE muſt next ſhew the End, whereto he muſt direct all and each of theſe Parts, and that is the Good of his Wife, the Increaſe of Virtue in her, and Reformation of Vice; the making her better, and helping her to Comfort here, and Salvation hereafter. So all Governors have their Power from GOD, rather for the Benefit of them whom they govern, than for their own Eaſe, Pleaſure, Profit. In like Sort the Huſband hath this his domeſtical Sovereignty, that GOD, the Governor of all, may receive more Glory by the comfortable Fruit of his own Ordinance to them that yield unto it. The aiming at this End, would be as great a Furtherance as any could be, to the well-being of a Family, and would keep out almoſt all the Miſchiefs wherewith now divers Houſholds are little leſs than rent in Pieces; for moſt Men never dream of this End, but ſerve themſelves wholly in governing, and regard not their Wives at all. The not knowing why they govern, makes Huſbands govern amiſs, and ſo become Burdens to themſelves and their Wives: He that ſhoots at a wrong Mark, cannot but ſhoot awry; and he muſt needs take a wrong Way, that miſtakes the Town to which he ſhould travel. Wherefore an Huſband ſhould often demand of himſelf, ſaying, Why am I the Chief in this Houſhold?

hold? and why lieth the Government on my Shoulders? Is it that I ſhould live at more Eaſe than any in the Family? that I ſhould fulfill mine own Wiſhes, and have what I would; and that every one ſhould care for me, and I for none? No; for the Head in the Body was not created for its own Sake; and I would count him an evil Magiſtrate and Miniſter, that ſhould bewray ſuch a Conceit in his Place. But here I am the Chief, that all may fare the better for me; that by my uſing more Wiſdom, and taking more Pains, and ſhewing more Virtues than any of the Family, all the Family may live more orderly and comfortably (and eſpecially my Wife) may enjoy more Quiet, and get more Grace than could be attained, if I were away. The Fruit of my ruling my Wife, muſt be her Comfort and Happineſs; neither muſt I account any Happineſs to myſelf, wherein ſhe hath not her Portion; ſo by often informing himſelf to what Purpoſe he ruleth, he ſhall exceedingly help himſelf to rule well.

CHAP. X.

Of Juſtice in the Huſband's Government.

BUT to ſhoot at the Mark, is not much Praiſe-worthy, unleſs a Man hit it; ſo for a Man to intend his Wife's Good, unleſs he effect it alſo, is not much to his Commendation. Now the only Way of attaining the End of any Buſineſs, is to do it in a right Manner. Wherefore we will direct Huſbands how they ſhall rule, ſo as to weaken every

every Corruption, and ſtrengthen every Virtue in their Wives, and to make their Lives ten times more holy and happy than elſe they could be, and to give them juſt Cauſe (which is the moſt deſirable Thing that can be in Government) of hearty praiſing the Name of GOD for their meeting together in Marriage. At leaſt, if the Huſband follow theſe Directions, he ſhall be blameleſs in miſſing his End, becauſe he doth not miſs it through his own Default, but by Means of ſomething that lies not in his Power to prevent. To the Point, then: A Man in governing his Wife, muſt govern himſelf, according to the Rules of the three principal Virtues which are of moſt Uſe, as in all Places of Government; ſo likewiſe in this domeſtick Kingdom: for ſo it is, and ſo it may moſt properly be called. Theſe Virtues are Juſtice, Wiſdom, Mildneſs; with the Practice of which, he muſt temper the Exerciſe of his Authority, and then ſhall he bring Glory to GOD, and Good to his Wife and to himſelf in governing. Juſtice is the Life and Soul of Government, without which, it is no better than a dead Carcaſe. Wiſdom is the Eye of Government, without which, it is like a ſtrong Soldier, ſtark blind. Mildneſs is the Health and good Conſtitution of Government, without which, it is like a big Body full of Diſeaſes; unjuſt Government is Tyranny; unwiſe Government is Folly; unmild Government is Cruelty; but juſt, wiſe, and mild Government, is Government indeed, cauſing the Huſband to be, as it were, GOD in the Family, a Reſemblance of the Sovereignty, and Goodneſs of Him that inſtituted Matrimony. Let us begin with Juſtice, the Soul of Government; the Abſence whereof doth make it degenerate into odious Tyranny.

By Juſtice, I mean that which is commonly called diſtributive Juſtice, which conſiſts in fitting the Uſage of Perſons under Authority, both to the Superiors Limits, and to the Inferiors Deſervings. This muſt be practiſed both in Directing and Recompencing: For the firſt, he muſt learn ſo to command, not as the Chief and abſolute Commander, but as one who himſelf ſtands under a ſuperior Power, to which he doth more owe Subjection, than his Wife to him. Wherefore he muſt in no Sort abuſe his Authority, to force his Wife to Things that are ſinful. What GOD commandeth, he muſt not forbid; what GOD forbiddeth, he muſt not command. What the Wife cannot either perform, or omit, without ſinning againſt GOD and her own Soul (becauſe either the LORD Himſelf, or ſome ſuperior Powers, have interpoſed their Authority), that it is extreme Injuſtice for the Huſband to require or to prohibit. This is to thruſt her into the Fire of Hell, ſo much as in him lieth; out of which, if ſhe be not drawn by a ſtrong Hand, ſhe muſt be damned for yielding, he for enjoining. Wherefore in ſuch abſurd and ſinful Commands, he ſhall violate the Laws of Wiſdom and Juſtice both at once, and ſhew himſelf in the ſame Action both a Fool towards her, and a Rebel againſt GOD. For it is the higheſt Degree, both of Unrighteouſneſs and of Folly, for the ſubordinate Governor to take upon him above the Sovereign. Let no Huſband, therefore, forget, that the LORD in Heaven, and the publick Magiſtrate on Earth, are above both him and his Wife, and that they both ought equally to be ſubject to theſe; and therefore, let him never ſet his private Authority, againſt theſe Authorities that are ſtronger than his, nor make his Wife undutiful to either of theſe, by a falſe Claim of Duty to himſelf. It is a Tyranny and Uſurpation for any Governor to be ignorant of, or to

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tranſgreſs the Bounds of his own Place: for a Man to command his Wife to lie for his Advantage; to break the Sabbath for his Gain; to participate in his Fraud, or the like; nothing is more abhorrent from Equity. Where Princes have commanded their Subjects to worſhip Images, or commit other Iniquities, they have brought upon themſelves the odious Name of Tyrants; and the not yielding to their ſinful Commandments, have been an high Praiſe unto their Subjects. Doubtleſs the Huſband may, with leſs Shew of Reaſon, challenge Power to appoint ſuch Things; and ſo to forbid his Wife to pray unto GOD, to come to the Word and Sacraments, to ſhew Mercy to the Diſtreſſed with Diſcretion: This is againſt Right in the higheſt Degree. When *Darius* commanded, that no Man ſhould invocate the Name of GOD for thirty Days, the Prophet *Daniel* would not condeſcend to ſuch a Command; why then ſhould a Wife hearken to her Huſband in the like Caſe, to the apparent tranſgreſſing of her Maker's Law? Nay, why ſhould any Man be ſo exorbitant in his Ruling, as to call for Obedience in ſuch Things? See then (all ye Huſbands) that your Words to your Wives hold Agreement with the Laws of GOD, elſe you govern not, but tyrannize; and to diſobey you, is the beſt Obedience; or rather to withdraw one's ſelf from following your ill-ordered Directions, is not to deny Subjection to your Place, Power and Perſons, but to your Sins, Luſts and Corruptions, yea, to the Devil himſelf who rules in you, and abuſeth your Tongues as his Inſtruments in ſuch a Caſe. If *Adam* were guilty for hearkening to the Voice of his Wife, contrary to GOD's Voice, doubtleſs ſhe ſhould have been puniſhed alſo, for hearkening to his Voice againſt GOD's.

BUT this Rule of Juſtice muſt be extended yet a little further; not alone in Things that are unlawful, but alſo in Things that to the Wife's erring Conſcience ſeem unlawful, muſt the Huſband forbear the urging his Authority. What ſhe doth account a Sin, that the Huſband ought not to force her to. The Conſcience is GOD's immediate Officer, and commanding by Virtue of its Commiſſion (the Will of GOD revealed in Scriptures) though it err in Conſtruction of that Commiſſion, muſt yet be obeyed, and over-weigh the Authority of all other Commanders, till with due Reaſons, manifeſting ſuch Miſtaking, it be better informed, and duly ſatisfied. For whoſoever accuſtometh to go againſt Conſcience in Things, that though they be not, yet are judged to be Sins, will at length ſo blot out all Conſcience, as to go againſt it in Things that are really Faults. Who ſo will make bold with an erroneous Conſcience, ſhall procure to himſelf either a dead and ſeared, or elſe a perplexed Conſcience. So a Man in offering Violence to his Wife's Conſcience, ſhall quickly drive her either to utter Careleſsneſs, or utter Uncomfortableneſs; for in croſſing the Sentence of her own Soul, either ſhe ſhall put it quite to Silence, or make it ſo terribly Clamorous, that the Noiſe of Terrors ſhall be always found in her Ears, and her Life ſhall be unto her as tedious, as if ſhe were ever upon the Rack, through the fierce and inward Accuſations of her own Accuſer and Judge. Wherefore, in Caſes of this Nature, when a Woman, through Weakneſs of Judgment, reputeth a Thing indifferent to be ſinful, the Huſband muſt not, by Vehemence, compel his Wife's Practice againſt her Conſcience, but with Pity and Gentleneſs ſeek to free her Soul from the Entanglement of ſuch Error, by better Information; ſtill remembering, that Conſcience is the ſupreme Commander of Man, next under GOD,

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and hath the most sovereign Authority over Mens Actions. The Truth is yet, that if she pretend Conscience, when it is but Wilfulness, he must a While wait for the Healing of this Stiffness: but if fair Persuasions will not reclaim her, he must at Length use the Authority bestowed upon him by God, and expressly enjoin her to change her Obstinacy into Subjection. You will, perhaps, demand, how a Man shall know, whether his Wife be wilful or scrupulous? I answer, these two may easily be distinguished: For first, Scruple of Conscience is grounded upon the Word of God, and taketh Occasion of doubting from some Text of Scripture, that carrieth at least an Appearance of condemning that, whereof it makes Question. But Obstinacy is ever up with Conscience. Conscience, when yet it is backed with no Part of God's Word, that can in any Probability be thought to induce to a Fear of doing or omitting, what it refuseth to do or omit. Where wilful Error, without Conscience, hinders yielding, no Heed must be taken to it: When an erroneous Conscience hindereth, it must be tenderly handled. Therefore if a Woman can produce some Word of God (that maketh her doubt of the Lawfulness of a Thing) though it be perhaps misinterpreted by her, she must be resolved, not compelled: but if she stand upon Terms of Conscience, without God's Word, she may be compelled, because there is no other Way of resolving her; for not every Scruple of Heart doth make a Thing sin to a Man in whom it is, but that alone which is grounded upon Scriptures; in which Case, Conscience (though misinformed) retains its own Authority; and so to inforce a Woman against it, were to force her to sin. Again, it may be thought the mistaking of Conscience, when Things indifferent are deemed either sinful or needful; and in such Things, it is a Point of Justice to tender a

weak Conſcience: But if one will ſeem to make a Conſcience of doing that (and ſo refuſe to do it) which GOD hath commanded plainly; this is ſure Wilfulneſs in Error, not Infirmity of Conſcience; and therefore here the Wife is not to be borne with, but after good Means uſed to diſcover her Error, if ſhe perſiſt in Wilfulneſs, he may juſtly be ſo much the more urgent, by how much ſhe is more backward. But be not ſo unrighteous towards thy Wife, as to urge her either to diſpleaſe GOD or her Conſcience in a Thing indifferent, leaning on the Word of GOD: For none is Lord of Conſcience, but only GOD, the LORD of Heaven and Earth. And thus much for Juſtice in the Matter of Directing.

IT muſt be exerciſed alſo in requiting either the bad or good Carriage of the Wife. Bad Behaviour may be requited with Reproofs and Corrections (as we ſaid above) only ſo, that Juſtice be obſerved herein. And to this End two Rules muſt be given, one in Regard of the Thing for which, another in Regard of the Meaſure wherein one reproveth or correcteth: Firſt, No Reproof or Correction muſt be given without a Fault; where no Sin hath gone before to deſerve ſuch Hardneſs, it cannot without much Injuſtice be practiſed againſt her. No good Chirurgeon will lay a Plaiſter upon a ſound Place, that were always a needleſs Labour, moſt Times dangerous, for ſome Medicines will make the ſound Fleſh ſore; ſo neither muſt an Huſband find Fault, where no Fault is, for Fear of making a Fault where none elſe would be.

HERE we muſt alſo obſerve, that a Fault reformed muſt go in the Account of no Fault; and therefore a Woman muſt never be upbraided with it: For an upbraiding is a Reproof, and a Sin amend-

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ed, is after a Sort annihilated. Indeed former Faults may juſtly be alledged, to aggravate the ſame Offence reiterated: But if the Wife do not repeat her Sin in Committing, the Huſband ſhall deal exceeding unjuſtly, if he repeat it in Reproving. Wherefore chaſe not againſt thy Wife for no Fault, reprove not her when ſhe diſhonours not GOD, neither let Paſſion ever make thee repeat thoſe Things which ſhe hath reformed; ſo ſhall thy Ways be conformable to Juſtice in this Point, of Reproving or Puniſhing, as to the Cauſe of Doing. But the Meaſure of Doing is in every Thing almoſt of as needful Obſervation as the Cauſe; for Juſtice is to proportion the Reproof or Puniſhment to the Fault. But to come a little nearer to this Point: The Huſband muſt know, that for puniſhing his Wife, he muſt come exceeding ſlowly to it, and be very ſeldom in it, never proceeding unto it 'till compelled, becauſe other Means have been fruſtrated. For a Man to eſtrange his Countenance and Behaviour towards his Wife, to withdraw the Teſtimonies of his Love, to ceaſe to truſt her, or to ſpeak familiarly and chearfully to her; theſe are ſuch Things as deſerve the Name of Chaſtiſements. The Wife that hath not forgotten all good Affection to her Huſband, cannot but ſmart and bleed under theſe Stripes (as I may call them). They are therefore to be of rare Uſe, and not applied at all, 'till the Groſſneſs of much Miſdemeanour ſhall compel. For all Things of this Kind, whether Reproofs or Chaſtiſements, they muſt ſtill be more or leſs ſharp, as the Fault is greater or leſſer, being ſuitable not to the Paſſion, or Loſs, or Hurt of the Reprover, but to the Sin or Offence of the Reproved.

ANOTHER Part of Juſtice, in Recompencing, is, that the good Deeds go not unrecompenced;

Rewards and Commendations muſt be given, to increaſe the good Things that are in the Wife, as well as Reproofs to diminiſh the Evil. *Solomon* ſaith, that the Huſband of the good Wife ſhall praiſe her: And again he ſaith, Give her of the Labour of her Hands. A Man muſt give his Wife to underſtand, by Words of comfortable Approbation, what Content he takes in her good and dutiful Behaviour. He muſt animate and incourage her to a Perpetuity of pleaſing and loyal Carriage, by ſome ſpecial Courteſies, in which ſhe will moſt delight: For the chearful Countenance, Amiableneſs, Affableneſs, and Liberality of the Huſband, is to the good Wife a Cauſe of as great Content as any Thing in the World, next to the Favour of GOD. Wherefore if ever thou wilt live happily in Matrimony, feed Virtue, nouriſh Obedience, confirm all good Qualities, water and refreſh the tender Buds of Thrift, Dutifulneſs, and other Graces which begin to appear. Let thy Wife ſee, that thou doſt much more willingly look upon the beſt Things, and more often remember them, and that thou hadſt much rather be telling of her Good, than of her Evil, and making much of her than reprehending: For doubtleſs when all is done, Experience ſhall prove, that the ſweet Herbs grow faireſt and ſafeſt in the Sunſhine; and many a Wife had been very good, if the Huſband could have ſeen and foſtered a little Goodneſs at the firſt.

CHAP.

CHAP. XI.

Of WISDOM.

THE next Virtue of the Huſband is Wiſdom, the Eye of Government, which muſt help Juſtice in her Place: For Virtues are knit together in a near Band, one will draw on another. This Wiſdom is the Stern of Authority, which muſt guide it in an even and ſteady Courſe, that it neither daſh upon ſlaviſh Fear, as a Rock on the Left Hand, nor upon Contempt, as a dangerous Quickſand on the Right Hand. The principal Uſe of Wiſdom is to behave one's ſelf ſo uprightly, that Love and Reverence may not interfere, and the one cut and deſtroy the other. It is hard, of an Inferior ſo familiar, to be loved and not ſlightly ſet by, if one's Carriage be kind and familiar; harder, if one's Behaviour be more reſerved, to be reverenced, and not ſlaviſhly feared. Prudence therefore muſt manage all Things ſo, that it may keep theſe two Affections in their due Temper, free from Exceſs, and free from Defect, that a Man may do Good according to the Dignity of his Place: For Affections will eaſily fall foul each upon other, and wound one the other, to the Overthrow of both. Love will turn Fear into a ſlender Reſpect, Fear will turn Love into Hatred and Deſpight: But Diſcretion muſt ſo ſerve the Turn of both in due Time and Seaſon, that both may be preſerved in their due Meaſure. More particularly, Wiſdom muſt give Rules for the right ordering of Authority, in general firſt, and then of each Part of it.

FIRST then in general, it is a main Part of Wiſdom in an Huſband, to conform the Uſe of his Authority to the Diſpoſition of his Wife, to which Purpoſe he muſt labour much to become throughly acquainted with the Temper of his Wife's Mind. There is great Difference of Womens Natures. Some are more ſtiff, ſome more pliant, ſome will be more eaſily ruled, ſome with more Difficulty, ſome require more Sharpneſs, others will be better wrought upon with Gentleneſs; and the Maſter-Piece of Wiſdom is, to frame all Commandments, Reproofs, Rewards fitly to the Conditions of the Party. Some will be ſooner perſuaded than compelled, and ſome contrarily; which Diverſity of Diſpoſitions if a Man mark not, he ſhall create to himſelf and to his Wife a great deal of unneceſſary Labour. A ſoft, tender, and gentle Woman muſt be dealt with more tenderly; a rough high-ſpirited Woman with more Sternneſs and Severity, whether a Man command or reprove, or whatſoever elſe he doth or ſpeaketh. And in this Caſe an Huſband muſt not follow his own Inclination, but bow himſelf to the Temper of his Wife. Phyſicians give not the ſame Phyſick to all Bodies, and preſcribe not ſuch Drugs as they have neareſt Hand, but as are beſt befitting the Patient's Body. Thoſe alſo that deal in Metals, give not the ſame Heat to every Metal; Lead will be ſooner and with more Eaſe melted; Iron muſt have more Coals and more Blowing. The Huſband muſt diligently obſerve by his Wife's Actions, whether ſhe be Lead or Iron. A Governor ſhould know the Conſtitution of thoſe that are under his Government, and behave himſelf towards them differently, according as they differ. As they are more given to grieve or chafe, to be dejected or to be careleſs, ſo muſt a Man meaſure out his Actions, and the Manner of them, that he may moſt heal (and leaſt provoke) thoſe Paſſions where-

wherewith the Woman is moſt apt to be overcome. Neither will this prove impoſſible to attain, conſidering the continual Occaſion of converſing together will afford Means of informing a Man's ſelf in this Point, if he take but any reaſonable Heed thereof, and pray the LORD of Heaven to furniſh him with Diſcretion. St. *Peter* points all Men to this Part of Diſcretion, when he ſaith, Woman is the weaker Veſſel; meaning, ſubject to more natural Imperfections than the Man; and the Proportion of that Precept holds alſo in regard of the Difference of the Natures of Women amongſt themſelves, ſome being weaker than ſome. Wherefore in this Matter muſt the Huſband ſhew himſelf a Man of Knowledge in dwelling with his Wife.

THE Example of our Saviour *Chriſt*'s Government may become our Precedent: For He doth well conſider, as the Nature of all the Members of his Myſtical Body (for they be all but Duſt, and full of Frailties) ſo the particular Nature of each of them; by which it comes to paſs, that ſome are fuller of Infirmities than others. *Chriſt*'s Wiſdom therefore ſhews itſelf in mixing a fit Cup of Conſolation or Affliction for every Soul: Every Huſband muſt carefully imitate his Example; for if ſome Women ſhould be reproved ſo often and ſharply as others, they would be quite diſheartned; and ſome, if they ſhould receive ſo great Kindneſs and Commendations as others, would be quite ſwoln up with Pride. Now the Art of Government muſt moderate all Things according to the Nature of the Governed: And this is it that maketh it ſo hard to govern well: But, as I ſaid before, the LORD, the Giver of Wiſdom, will not deny it to them that crave this Gift at his Hands. Wherefore all ye Huſbands know for a Certainty, that it ſufficeth you not to be juſt, unleſs you alſo

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be diſcreet. Thy Commandments may perhaps be not unlawful in themſelves, but unfit for thy Wife; and then, though thou mayeſt not be charged with Unrighteouſneſs, yet thou canſt not eſcape the Imputation of Folly. Some Man thinks, that his Wife ſhould do, and take all, as he ſees ſuch and ſuch a Man's Wife, and accordingly he carries himſelf towards her, and looks to find at her Hands, not conſidering that one Laſt will not ſerve every Shoe. And in this Caſe, while moſt Men will do as their Neighbours do, and look that their Wives ſhould do as their Neighbours Wives, they fill their Houſes full of Contention; yea, many whilſt they follow their own Paſſions, utterly overthrow the Peace of their Families, becauſe they will not do and ſpeak what is fitteſt for their Wives, but what holdeth moſt Agreement to their own Humours. Now be advertiſed (for the helping of many Evils) that you muſt live with your Wives, not alone as Men of Righteouſneſs, but as Men of Knowledge alſo. And this is one Rule of Prudence in general, to know and obſerve the Wife's Diſpoſition. Another is to chuſe fit Circumſtances for Commandments, Reproofs, Rewards, and all the Acts of Power or Authority, *viz.* firſt, a fit Time, then a fit Place; for theſe are the moſt notable Circumſtances of all Actions, and ſuch as require our moſt heedful Obſervation. For Time; there is firſt Time for reproving, commanding, commending, and all other Actions: And again, a Time which is very unſeaſonable for ſome, or for any of them; and to ſet down particular Directions for that which admits of almoſt infinite Variety, is a Taſk altogether impoſſible. Wherefore in groſs, two Rules muſt here be ſtood upon, which will eaſily keep out all notorious Inconveniences in regard of Time. The Rules, I confeſs, had moſt need be obſerved in Matter of Reproving, that being

ing a Thing wherein moſt Wariness had need to be uſed, becauſe it is moſt apt to be taken in ill Part; and becauſe, as it is moſt needful, and if it ſpeed well does very much Good; ſo a little Thing will hinder the Fruit of it, and make it prove very dangerous. Wherefore in adminiſtering it, moſt Diſcretion had need to be uſed, that it Poiſon not inſtead of Healing. But yet in all the other Parts of Governing, the ſame Rules are ſo univerſally neceſſary, that much Miſchief will grow in a Family for want of obſerving them. A Commandment untimely given, may do as much Hurt as a Blow; and an unſeaſonable Precept may prove as pernicious as an unſeaſonable Reproof. But let us ſhew what Times Prudence muſt chuſe for the doing of any Act of Government. Now as in this Caſe there are two Perſons to whom this Authority pertaineth, namely, the Perſon that exerciſeth it, and the Perſon towards whom it is exerciſed; ſo a Time of Reproving or Commanding muſt be choſen agreeable to the Diſpoſition of both, and it muſt be then uſed, when he is fit to uſe it well, and ſhe to take it well. Firſt then, when a Man's ſelf is quiet, in tune, free from Perturbation; then may he wiſely command, reprove, or do any other like Thing, as Occaſion ſhall offer, that being a Seaſon when in all Likelihood he ſhall do it well. But when Anger boileth within, then is he to take due Pains to bring himſelf into due Temper again; and 'till that be done, to forbear the exerciſing of any Part of his Authority, unleſs he will diſgrace himſelf through that Faultineſs which cannot but flow from ſuch Paſſions. Wherefore if thou art an Huſband, take this Advice; Authority cannot be well managed but by the Hand of Wiſdom, therefore undertake not to exerciſe it when Wiſdom is baniſhed: Go not about ſuch a Work but when thy Heart

is quiet, thy Judgment clear, thy Mind ſettled, and when thou art thyſelf; then ſhew thy Wife her Duty, then ſay what thou wouldſt have, then tell her of her Faults, elſe never ſhalt thou make her ſee her Duty, or mend her Faults. In a Word, never go about to judge of Colours, when a Mote is in thy Eye. And thus muſt a good Huſband keep Time in regard of himſelf.

HE muſt likewiſe obſerve due Seaſons in regard of his Wife, thoſe, namely, wherein ſhe is capable of receiving Information or Reproof. If ſhe be not fit to hear, as well as himſelf to utter wholſome Words, the Labour of uttering them muſt be loſt. When ſhe is quiet, chearful, well pleaſed, free from exceſſive Grief, Anger, Pain, Sickneſs (which diſpoſe the Soul to Paſſion) or other like Vexations, then is a due Time of telling her of a Fault, of wiſhing her to do or forbear what a Man would have done or forborn, elſe her Paſſions will make her as unable to take any Thing well as his will make him unable to do it well. Let the Mind be calm, the Judgment clear, the Soul quiet, and then caſt in good Words, as good Seed into the Ground, that is plowed and manured, and well fitted for the Seed. And he that cannot moderate himſelf in this Way towards his Wife, ſhall often make three or four Faults in ſpeaking of one; and make a Breach by giving that Commandment which at another Time would be quietly accepted.

ANOTHER Circumſtance of Moment is that of Place, about which Wiſdom would that theſe Rules be obſerved. Firſt, That what Parts of Government carry with them any Difficulty and Diſtaſte be exerciſed in private betwixt them two, *viz.* Reproving and Commanding of Things that in all Like-

Likelihood may be againſt the Mind of the Wife: But, ſecondly, what Parts are pleaſing to her, or no Way contrary to the good-liking of Nature, as the giving of Commendations, Rewards, or eaſy Commandments, be done alſo, as Occaſion ſerveth, before others. For hard Commandments and Reprehenſions, the ſecreteſt Place is the moſt convenient; becauſe, if the Wife ſhould at firſt Hearing receive them paſſionately, no Man might be acquainted with her Paſſionateneſs. And becauſe ſhe may not have the leaſt Occaſion of taking up that Conceit (which will blaſt the Fruit of all good Admonitions) that this he ſpeaks to put her to Diſgrace. Wherefore if any Thing be amiſs, whereof thou wouldſt admoniſh thy Wife, take her aſide, and let her hear from thee, when ſhe is well aſſured, that no Ear ſhall be privy to thy Words but her own. If thou wouldſt have her do or forbear any Thing which thou thinkeſt will be diſpleaſing to her to hear, ſhew thy Mind in private, and there perſuade, where thou mayeſt with more Freedom ſpeak all that is fit to be ſpoken; and where (if ſome little Heat ſhould ariſe betwixt you) it may not be publiſhed to the Hurt of your Names. It may be objected, That ſome Women will not fear to offend in publick, before the Servants and Children, and Strangers: And what then? Shall the Huſband forbear to ſpeak to her, and let her go away with it ſo? Would not this prove infectious to the Beholders, and make them apt to follow the ſame Trade of evil Doing? I anſwer, If ſuch publick Faults fall out, a Man may ſhew his Diſlike in a patient Manner of Speaking, and make it appear that he doth not wink at his Wife's Faults. But I anſwer again, that in ſuch a Caſe he muſt expreſs Grief rather than Anger, and muſt leave the lawful Sharpneſs, and (as I may call it) wholſome Lancing, by a Reproof, 'till his Wife and himſelf be toge-

together alone; and by that Time ſhe will remember how ſhe overſhot herſelf, if he give her not the Advantage of Replying, by being carried into ſome Abſurdity with her for Company. Neither need a Man fear the Infection of Servants or Children by Faults thus healed in Secrecy; for his preſent Grief, Diſlike, and Patience, will work more upon them (conſidering the Perſon) than if he ſhould fall on chiding; and there will be Time enough after, in her Abſence, to give them Warning of the Sin. There will be Time alſo to chide her for having given ſo bad an Example. And they may know that a Man hath reproved, though they hear him not reprove; and this will well enough prevent the Infection that might come from her Offence. Wherefore in no Sort is their Raſhneſs to be allowed; yea, it is moſt ſharply to be condemned, that muſt needs out with it whoever ſtands by, even before Children and Servants, and perhaps alſo Strangers, not having the Wit nor Power to refrain themſelves 'till a fit Place of Privateneſs may be gotten. And ſo have you thoſe Rules of Wiſdom that concern the Exerciſe of Authority in general. Thoſe follow next, which patricularly concern the Matter of Direction, which muſt look partly to the Things commanded or forbidden, partly to the Frequency of commanding.

FOR the firſt, a Man muſt not abaſe his Authority to two Sorts of Things that are not worthy the ſame; namely, to Things trifling, nor to Things ridiculous.

FIRST then, let it be regarded in Commanding, that the Man's Authority deſcend not unto too mean and trivial Things. The Huſband muſt not be bidding and intermeddling by Commandments in the ſmall Buſineſſes of the Family; he muſt

leave ſome Things in the Family to the Diſcretion of his Wife, that his Authority may not be undervalued, becauſe of the Triflingneſs of thoſe Matters about which it is employed. In theſe Things he ſhould permit his Wife to rule under him, and give her Leave to know more than himſelf, who hath weightier Matters, and more nearly touching the Welfare of his Houſhold, to exerciſe his Knowledge in. And if in any of theſe Matters, he ſhall meet with any Diſorder, it were a Part of Wiſdom in him to adviſe and counſel, rather than to charge and command. See therefore that the Matter be ſo much worth before thou lay a Charge concerning it; for he that for every light Thing will be drawing out his Commandment, ſhall, to his Grief, perceive at length, that it will be much eſteemed in nothing.

Secondly, LET him never command ſenſeleſs and unreaſonable Things, ſuch as are grounded meerly upon his Will, and upon no good Reaſon beſides. Such Commandments will make her take him for an heady Fool, and not a wiſe Head; and that Conceit can never ariſe, but with the utter Ruin of her Reverence, and ſo of his Authority. For a Man to inforce his Wife by the Power of his Authority, to take up a Feather, to wag a Straw, or the like; becauſe forſooth he will have it ſo, and ſhew that he is her Maſter, expoſeth him to Contempt, and in making it appear that he is Maſter over her Body, he ceaſeth to be Maſter over her Heart. I confeſs the Woman ſhould be ſo perfectly ſubject, as to caſt her Eyes only upon the Lawfulneſs or Unlawfulneſs of the Thing commanded; but the Huſband ſhould conſider further, and look that what he gives in Charge be commodious, uſeful, and needful to be done. He that without Reaſon enjoins his Wife to do any

Thing, doth all one as if he ſhould ride without a Bridle. If ſuch a Man's Horſe be not exceeding gentle and well broken, he cannot chuſe but either run out of the Way, or ſtumble and caſt the Rider: So the Wife of ſuch a fooliſh Man muſt be of extraordinary Meekneſs and Patience, or elſe ſhe will either rebel againſt him, or contemn him, or both. For the Reaſons wherewith the Commandment of any Superior comes backed, is as it were a Bridle in the Inferior's Judgment, by which they may check and hold in the Violence of unruly Paſſions: But if Reaſon be wanting, even a gentle-natured Woman is apt to prove refractory. Look therefore that thou never bid thy Wife do any Thing which Reaſon (and not only Will) hath not firſt bidden thee. And theſe be the Rules of Prudence, in regard of the Subject of Authority, or Matters wherein it ſhould give Directions.

ANOTHER is, for the Frequency of exerciſing it; let this Part of Power be but rarely uſed: It ſhould be laid up as one's beſt Attire, to be worn alone upon high Days. A Garment that comes upon a Man's Back every Day will ſoon be threadbare, ſo will a Man's Authority be worn out with over-much Uſe. Wherefore let it be kept in, till due Occaſions of uſing it call it forth. It hath been delivered as a Means of a Prince's preſerving his Reverence amongſt his Subjects, that he be not too often ſeen amongſt them. Men are apt to ſet light by thoſe Things which they ſee every Day; even Things at firſt wonder'd at, are, by little and little, ſlenderly regarded if they be of common Uſe. Take heed therefore that thou layeſt thine Authority upon Things but ſeldom, leſt thy Wife (receiving many Commandments) break ſome, and ſo catch a Cuſtom of neglecting thy Power. A Man that is much in commanding, ſhall hardly chuſe

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but ſlip into ſome trivial and unneceſſary Commandments; and one of theſe will lighten his Authority more than twenty of better Uſe ſhall grace it again. The Wife is indeed an Inferior, but very near, and very familiar; wherefore ſhe will count it a Burden to be ever preſſed with Authority; and you know that Nature teacheth us to ſeek Eaſe in ſhaking off Burdens. Much reproving will make a Reproof of no Force, much more will much commanding make Commandments of no Efficacy. And thus have you the Rules of Wiſdom, which muſt keep Authority, as it were, upon the Wheels, that it may go forward more chearfully, both for the Huſband and the Wife's Comfort.

CHAP. XII.

Of MILDNESS.

THE next huſbandly Virtue is mildneſs, a very neceſſary Virtue in this Society; which (becauſe it comes neareſt to Equality) doth therefore allow of Familiarity betwixt the Parties governing and governed, and therefore muſt needs alſo require more Lenity. No Woman can endure her Huſband's Government with Comfort, if Gentleneſs do not temper it. The abundant Love that a Wife doth and may look for, cauſeth that ſhe looks alſo for much Tenderneſs of Behaviour from her Huſband; in which Expectation if ſhe be croſſed, ſhe cannot obey heartily, becauſe not lovingly, nor lovingly, becauſe ſhe cannot think herſelf loved. The LORD *Jeſus Chriſt* is the moſt gentle and

meek Governor in the World; and when He requireth us to take his Yoke upon us, He commends Himſelf to be gentle and meek, and his Yoke to be light. This is the beſt Precedent that Huſbands can follow, the moſt worthy Copy for them to write after. The Apoſtle telleth us, that the Miniſter muſt be gentle, even towards thoſe that are froward: Surely then the Huſband muſt be gentle to his Wife, though ſhe ſhew herſelf to be of a froward Diſpoſition. Yea, we are commanded to ſhew all Meekneſs to all Men; and therefore much more each Man to his own Wife. But this Virtue muſt ſhew itſelf in both the Parts of Authority, directing and recompencing. In directing two Ways: Firſt, for the Matter of it, or the Things whereabout it is exerciſed: Secondly, for the Manner of exerciſing it.

IN the Matter of directing, this Virtue muſt manifeſt itſelf two Ways; firſt, by not uſing it too often, and too much; ſecondly, by not uſing it (unleſs upon Neceſſity) about Things that will prove difficult and tedious. For the firſt of theſe, the Huſband muſt beware of extending the Uſe of his commanding Power too far; it muſt ſuffice him to know, that GOD hath given him the Right of appointing in every Thing, that is not ſinful; but in the Exerciſe of it, he muſt ſhew himſelf of a kind and free Nature, not rigorouſly taking upon him to command all he may, but willingly gratifying his Wife in ſome, in many, in moſt Things, that ſhe may with more Chearfulneſs be ſubject to him in others. Obedience would be allured and inticed, by yielding it to its own Diſpoſition, in almoſt every Thing of an inferior Nature, that it may more dutifully yield itſelf to be diſpoſed of when greater Neceſſity requireth.

But eſpecially, let Huſbands ſhew Mildneſs in the ſecond Point, *viz.* in forbearing hard and difficult Commandments, ſo much as they poſſibly may. Beware of croſſing your Wives, and forcing them to Things againſt their natural Diſpoſition. All Men find in themſelves a Kind of inbred Averſeneſs from ſuch or ſuch Things, and a Delight in ſome other Things; ſo that the one of them it is a great Burden for them to do, the other to forbear. Yea, ſome Things there are of their own Nature hard and painful to be done. Now it is a great Point of Gentleneſs in the Huſband, to forbear the requiring of Obedience at his Wife's Hands, in Things of this Nature, unleſs a Kind of Neceſſity lie upon him to require it. The Schoolmaſter that over-taſketh his Scholars, ſhall never make them learn well. The King that over-taxeth his Subjects ſhall make them poor, and himſelf hated; ſo ſhall the Huſband weary his Wife, and diſgrace himſelf, by laying too heavy Commandments upon her. Wherefore let every good Huſband put away this Rigorouſneſs, and by Moderation in his Commandments, make his Authority eaſy to be born, and his Wife chearful in Subjection. And this is Gentleneſs in the Matter of Direction.

The ſame Virtue muſt be uſed in the Manner of commanding. When Need requireth that ſome Commandment be given, it muſt not be imperiouſly preſcribed, in the Extremity of enforcing Words, but with a ſweet Kindneſs (as the Head doth move the Members of the Body) with loving Perſuaſions and familiar Requeſts. Indeed, if the Wife will needs try Maſteries, and ſtrive to caſt off the Yoke of Obedience, ſuch her Diſtemper makes it needful, for the Huſband (with good Words) to ſtand for his Authority, even ſomewhat ſtifly and peremptorily

remptorily profeſſing, that he will have his Will in Things lawful. But this Courſe ſhould be ſeldom uſed, and that only in Matters of Importance, that may be worth ſo much Earneſtneſs; in moſt Caſes, the quieter Way is the more comfortable, and the more Huſband-like. The Way, then, to prevail with leaſt Burden to the Inferior, and Toil to the Superior, is with mild Words to wiſh this or that, rather than with imperious Phraſes to enjoin it; for moſt Natures are much more eaſily perſuaded than compelled. Our Saviour *Chriſt* Himſelf doth moſtly beſeech his Church, though with moſt Right He might command it. Let the Huſband imitate that beſt Huſband, and beware of, "Do it or you had beſt;" and "you ſhall whether you will or no;" and "I will have it ſo, if it be but to croſs you." O no! much more comely for an Huſband's Mouth, are theſe Words: I pray you, let it be ſo; do me the Kindneſs to do this or this. And ſo much for the Practice of Mildneſs in directing, the firſt Part of Government.

It muſt be likewiſe exerciſed in recompencing both good and bad Actions: For the Good, when a Reward is given, it muſt be gently given; and in beſtowing any Gift upon a Man's Wife, he muſt do it in a kind Faſhion; ſo that the Manner may grace the Matter, and make it more pleaſing. But chiefly Gentleneſs muſt ſhew itſelf, when Need requireth, that bad Deeds be requited with Reproof or Correction; for there it is ſo much the more needful, by how much the Actions themſelves are leſs pleaſant in themſelves, and therefore will leſs bear the Mixture of any Bitterneſs with them: and for Reproofs, Mildneſs muſt ſhew itſelf in regard of the Matter of Reproving, and alſo the Manner: For the Matter, in not finding Fault with every Trifle that one ſees amiſs, nor Chiding for every Infirmity.

Infirmity. Whatſoever Fault is not of ſomewhat a groſs Nature, or elſe done in ſomewhat a preſumptuous Manner, may be paſſed by in Silence, either with none, or half a Word. That happy Effect of Love which conſiſteth in paſſing by Wants and Weakneſſes, is exceeding neceſſary towards Strangers, much more towards thoſe of the Houſehold, moſt of all betwixt the neareſt Couple of the Houſhold. Be not, therefore, extreme nor rigorous in this Matter; but as a Mother's Tenderneſs of Love doth cauſe, that ſhe takes no Notice of divers little Deformities in her own Child, ſo ſtand thou affected to thine own Wife. Pray to GOD againſt all her Faults; ſee and commend all her Virtues: but petty Wants, and natural ordinary Weakneſſes, never take Notice of, never Reprove. Let her eloſely perceive that thou doſt (but wilt not) know them: thine Unwillingneſs to ſee and reprove, ſhall make her more willing to ſee and reform. But an ever-lowring and ever-chiding Huſband, will make more Faults than would be, and compel his Wife to be far worſe, than her own Diſpoſition would work her to. Wherefore be not always chiding, unleſs thou wouldſt have thy Wife always naught; for over-frequent Reproofs can bring forth nothing but Diſdain and Sullenneſs.

AGAIN, for the Manner of Reproving; when it is moſt needful, it muſt be very gentle. The Words and Geſtures uſed to preſs a Fault upon the Wife's Conſcience, muſt be mild and amiable, ſuch as breathe out Love and Pity at once. A Reproof muſt be applied as a Plaiſter, not with rating, but with moaning. It can hardly be avoided even in the beſt, but that this Medicine ſhall be neceſſary; yet the Huſband muſt ever remember, to uſe no more Roughneſs than is fit to his own Fleſh. Reproofs of themſelves (as it were a Potion) go enough againſt

againſt the Stomach: we need not, by our Bitterneſs, make them more loathſome (as it were) by a foul and unſightly Cup. No Patient was ever yet ſo deſirous of Health, that he could be perſuaded to drink a Potion ſcalding hot: That which burns the Lips, will never find Admittance into the Stomach, be it never ſo wholeſome a Drink otherwiſe. It is juſt ſo with a Reproof: If it ſcald the Ear (as I may ſay) with upbraiding and diſgraceful Terms, with villifying and railing Words, with a fiery Look, and a ſparkling Eye, it will never gain Paſſage to the Heart. Compaſſion, Kindneſs, the Declaration of one's Sorrow for his Fault, Deſire of his Good, Care of his Amendment that is reproved; theſe are the Things that frame the Will to accept of an Admonition, and much help the kindly working thereof. I am not againſt the wholeſome Earneſtneſs of Reproving, and that Sharpneſs of Rebuking, which in ſome Caſes the LORD Himſelf commands: but this may well be without Bitterneſs, without Violence of Words, and without Fierceneſs. An Admonition is then healthfully ſharp and earneſt, when a Man in much Plainneſs of Speech, and Strength of Reaſon, lays open the Greatneſs, Abſurdity, Danger of the Sin, enforcing the Conſideration of theſe Points, upon the Party's Conſcience vehemently; but yet ſtill pitifully, with a Declaration of more Sorrow than Anger, and of Grief for his Fault and Danger, rather than Diſpleaſure againſt his Perſon. Such Earneſtneſs, Huſbands muſt be allowed to uſe; for Coldneſs will hinder the working of Medicines. In one Word, let a Man make his Reproofs ſomewhat warm, but not boiling hot. And this is Mildneſs in Reproofs. And thus you ſee, in what Things an Huſband's Mildneſs muſt be exerciſed: And ſo alſo you have a ſufficient Direction for him in the Matter of governing,

verning, the firſt Part of his Duty. We muſt now deſcend unto the ſecond Part, which is maintaining of his Wife.

CHAP. XIII.

Of maintaining one's Wife.

AS our LORD *Jeſus Chriſt*, the Huſband of his Church, hath been in nothing wanting to her Spiritual Welfare, but doth clothe her with the pure and white Linnen of his own Righteouſneſs, and with the rich and precious Graces of his good Spirit, whereby ſhe is all glorious within; ſo muſt every good Huſband afford his Wife Allowance of all neceſſary Comforts for this Life, that ſhe may live a chearful and a well-contented Life with him. Before a Man allure a Woman into Copartnerſhip of Life with him, he ſhould conſider of Means to maintain both himſelf and her; for how it ſhould ſtand with Love, to pull ſo near a Companion into the troubleſome Fellowſhip of Miſery and Want, I cannot conceive. Doubtleſs, it is a Man's wanton Paſſion that ſpurs him forward, to run blindfold into this Eſtate, and not the good Hand of GOD leading and calling him unto it, unleſs he be furniſhed in ſome Meaſure, with Things fit to maintain a Wife and Family. When the LORD, by his good Allowance goes before us, and wiſheth us to follow Him into any Eſtate, He gives us Wiſdom to look before-hand, that we have all Things neceſſary in ſome Degree, to perform the Duties of this Eſtate; but when our own Paſſions

ſions thruſt us forward into any Courſe, they make us run headlong after our own Appetite, not troubling ourſelves with any ſuch wiſe and ſerious Conſiderations. I think, therefore, I may ſay, that the LORD is Author to no Man, of wedding a Wife to Miſery and Diſtreſs. Before He call him to marry, He will let it appear unto him, how (at leaſt by the diligent Painfulneſs of his Hand) he may yield his Wife a comfortable Living. Not but that a poor Man alſo may have both Need of Marriage, and alſo Allowance to marry; for GOD forbid, that Violence ſhould be offered to the Conſciences of thoſe of meaner Eſtate, by laying ſuch a Share upon them, as if they might not lawfully enter into Matrimony. But this we ſay ſtill, that they muſt have ſome honeſt Calling, and Will, and Ability to walk in the ſame faithfully, that Reaſon may tell them, through GOD's Bleſſing, there ſhall be ſomething gotten to maintain a Wife, though not richly, yet ſufficiently, and according to that Rank. For it was never GOD's Meaning, that all ſhould be rich, neither yet would he have any to be Beggars. Let not any Man, through diſtruſt of GOD's Providence, deny himſelf the Benefit of GOD's Ordinance, when his Need requireth it, for the ſubduing of otherwiſe unſubduable Paſſions; neither yet let any Man ſo eaſily condeſcend to the Deſires of his own Heart, as haſtily to adventure on Matrimony, till he have uſed all other due Means of repreſſing ſuch Paſſions, (Watchfulneſs, Abſtinence, Praying, Faſting, and all earneſt Oppoſitions), when in Reaſon he can give no ſufficient Anſwer to this Demand; how ſhall we do to live, when we are married? I know that the over-covetuous Deſire of elder People, doth many Times ſtand too much on ſuch Matters, and cares not to thruſt the younger upon miſerable Inconveniences, through an Unbelieving Diſtruſt, and Fear of Poverty.

verty. And I ſee, on the other Hand, that the younger are apt to caſt themſelves upon ſuch Rocks, for want of due conſidering of ſuch Matters, as to make Shipwreck of Peace and Quietneſs, and a good Conſcience too. Wherefore let a middle Courſe be followed here. Thou mayſt pleaſe GOD in a poor Eſtate, and mayſt afford a Wife Comfort in a meaner Condition; but ſtill ſomewhat there muſt be to live on; ſome Calling, ſome Trade, ſomething that may promiſe that, which GOD promiſeth to the Diligent, *viz.* that you ſhall be ſatisfied with Bread. So this Duty muſt take up Part of a Man's Thoughts before he be married; and (after the Contract of Marriage) he muſt ſtill continue theſe Thoughts, often looking to it, that his Wife may want nothing needful for her. Wherefore, let each Huſband be convinced, that it is his Duty to allow his Wife convenient Maintenance, and not to think himſelf ſo abſolutely Lord of all, but that his Wife muſt alſo enjoy the comfortable Uſe of all. But we muſt alſo direct the Huſband in this Part of his Duty, by ſhewing him three neceſſary Things: Firſt, the Meaſure; ſecondly, the Manner; thirdly, the Times and Seaſons of this his Allowance. For the firſt, two Things muſt meaſure out her Expences, as well as his own; and thoſe are his Place and his Means, ſo far as his Calling requireth, and his Ability will bear; and no further muſt he extend his Coſt in Attire, and other Neceſſaries for his Wife. Not either of theſe, but both theſe, muſt be adviſed with: for ſometimes a Man's Place, or Function in the Commonwealth, would bear more than his decayed Eſtate will well ſuffer.

YOU ſee in what Quantity the Wife's Allowance muſt be given. Conſider, alſo, in what Manner, and that muſt be moſt willingly, chearfully, readily;

dily; before ſhe aſketh, he muſt anſwer; and offer before ſhe requeſt. The greateſt Commendation of a Gift, is the Giver's Chearfulneſs; and the ſureſt Sign of Chearfulneſs, is Speed and Expedition. Do to her, as GOD to his Saints; and willingly and abundantly give her all Things to enjoy: And this do, both whilſt you live together, and at thy Deceaſe alſo, if it fall out, that thyſelf depart this World firſt. For ſo (which is the third Thing I intended to ſpeak of) there are two Seaſons, in which the Huſband's Bounty ſhould declare itſelf; the firſt, during Life; the ſecond, after it.

THE Love of an Huſband muſt not die before himſelf, no, nor with him: but the Effects of it muſt ſurvive him; and when himſelf is departed, his Bounty muſt be preſent with her, even after Death. When a Man is to leave this World, he muſt not leave the Care of his Wife, but remember, in the Diſpoſing of his Goods, to bequeath ſo full a Part to her, as may make it appear, that he thinks not himſelf wholly dead, ſo long as ſhe (the one Half of him) is alive. Let thy Wife, even after thy Death, enjoy ſuch a Part of thy Subſtance, as that ſhe need not ſtand beholding to her Children (that in all Reaſon ſhould have them beholding to her); neither let thy Wife's Inſinuations make thee more ſparing to thy Children than is fit; nor let thy Fondneſs to thy Children, make thee more Regardleſs of thy Wife than is fit; but be ſure, as thine Eſtate is, to let her have wherewithall to live like a Mother, they like Children: for doubtleſs, the Wife hath wrong, if her Huſband do not provide ſo for her, that the Children ſhall want Occaſion to deſpiſe her in her Age.

CHAP.

CHAP. XIV.

Of the Wife's peculiar Duties.

THE Wife's ſpecial Duty may fitly be referred to two Heads; firſt, ſhe muſt acknowledge her Inferiority; ſecondly, ſhe muſt carry herſelf as an Inferior. Firſt then, every good Woman muſt ſuffer herſelf to be convinced in Judgment, that ſhe is not her Huſband's Equal; without which, it is not poſſible there ſhould be any Contentment, either in her Heart, or in her Houſe. Where the Woman ſtands upon Terms of Equality with her Huſband, (much more if ſhe will needs account herſelf his Better) the very Root of all good Carriage is withered, and the Fountain thereof dried up: out of Place, out of Peace. Whoever, therefore, doth deſire, or purpoſe to be a good Wife, or to live comfortably, let her ſet down this Concluſion within her Soul: Mine Huſband is my Superior, my Better; he hath Authority and Rule over me; Nature hath given it him, having framed our Bodies to Tenderneſs, Men's to more Hardneſs; GOD hath given it him, ſaying to our firſt Mother, *Thy Deſire ſhall be ſubject to thine Huſband, and he ſhall rule over thee.* His will I ſee to be made by GOD the Tie, not of mine Actions alone, but of my Deſires and Wiſhes alſo. I will not ſtrive againſt GOD and Nature, though my Sin have made my Place tedious, yet will I confeſs the Truth: Mine Huſband is my Superior, my Better. Unleſs the

Wife learns this Leſſon perfectly, if ſhe have it not without Book, and at her Fingers Ends (as we ſpeak) if her very Heart do not inwardly and thoroughly condeſcend unto it, there will be nothing betwixt them but Wrangling, Repining, Striving, and a continual Vying to be equal with him, or above him; and ſo ſhall their Life be nothing elſe but a very Battle, or a trying of Maſteries. Let us grant, that in Gifts thou art his Better, having more Wit and Underſtanding, more Readineſs of Speech, more Dexterity of managing Affairs, and whatſoever other good Quality may be incident to a Woman; yet underſtand, that ſo may thy Servant exceed thee as much, as thou doſt him. Hath not many a Servant more Wit and Underſtanding (and often more Grace too) than Maſter and Miſtreſs put together? yet loth would the Wife be, that the Servant ſhould deny both her Huſband and herſelf the Name of Betters. Know then, that a Man may be ſuperior in Place to one, to whom he is inferior in Gifts; and know alſo, that thou doſt abuſe the good Parts GOD hath given, in ſeeking thence to infringe thine Huſband's Superiority: And better were it for a Woman to be of mean Capacity (ſo that ſhe can put upon her the Spirit of Subjection), than to be adorned with all the good Qualities of Nature (for thoſe of Grace ſhe cannot have, ſo long as her Pride is ſo predominant) and thereby be made ſelf-conceited againſt her Huſband. Wherefore, O thou Wife, let thy beſt Underſtanding be to underſtand, that thine Huſband is by GOD made thy Governor and Ruler, and thou his Inferior, to be ruled by him. Though he be of meaner Birth, and of leſſer Wit; though he were of no Wealth, nor Account in the World, before thou didſt marry him, yet after this, GOD will have thee ſubject, and thou muſt put upon thyſelf a Willingneſs to confeſs thyſelf ſo

to

to be. This Duty had ſo much more Need to be preſſed, becauſe, though it be ſo plain, as it cannot be denied; yet it is withall ſo hard, that it can hardly be yielded to: But unleſs the Judgment be truly informed, and ſoundly convinced of this Point, the Will and Affections will never be kept in good Order: Set it down, therefore, as a Concluſion, not ſo much as once to be called into Queſtion; my Huſband is my Better.

Secondly, THE Wife being reſolved that her Place is the Lower, muſt carry herſelf as an Inferior; for it ſignifies little to confeſs his Authority in Word, if ſhe frame not herſelf to Submiſſion in Deed. Now ſhe ſhall teſtify her Inferiority in a Chriſtian Manner, if ſhe practiſe thoſe Duties of Reverence and Subjection. Firſt, for Reverence: The Wife owes as much of that to her Huſband, as the Children or Servants do to her, yea, as they do to him; only it is allowed, that to her it be ſweeten'd with more Love and more Familiarity. All Inferiors owe Reverence, neither muſt the Wife conceit, as if ſhe were leſs bound to reverence her Huſband, than are the Reſt of the Family. This alone is the Difference: She may be more familiar, not more rude; as being more dear, not leſs ſubject than they. And this Reverence of hers muſt be both inward and outward: Firſt, the Heart of the Wife muſt be held under, inwardly, with a dutiful Reſpect of her Huſband; ſhe muſt regard him as GOD's Deputy, not looking to his Perſon, but to his Place; nor thinking ſo much who and what an one he is, as whoſe Officer. This the Apoſtle ſtrictly enjoineth, ſaying, *Let the Wife ſee, that ſhe reverence her Huſband:* As if he had ſaid, of all Things let her moſt carefully labour not to fail in this Point of Duty; for if ſhe do, her whole Carriage muſt needs be

unbecoming. The Apoſtle's Meaning is to preſcribe a Fear (not ſlaviſh, but loving), ſuch as may well ſtand with the neareſt Union of Hearts, as is to be ſeen between *Chriſt* and his Church. This Fear of the Wife is, when (in Conſideration of his Place) ſhe doth abhor and ſhun it as the greateſt Evil that can befall her, next to the Breach of GOD's Commandments, to diſpleaſe and offend her Huſband. We ſtand in due Awe of GOD's Majeſty, when we loath the Breach of his Commandments, and grieving of his Spirit, as the greateſt of all Evils; and the Wife doth duly fear her Huſband, when next to the former Evil, ſhe ſhuns the diſobeying, grieving and diſpleaſing of her Huſband, who is next to GOD above her. Such Regard muſt her Heart have of her Head, that it may keep her Hand and Tongue, and all from Diſorder. I know this is not cuſtomary among the greater Number of Women, yea, they ſcarce eſteem it a ſeemly or a needful Thing that it ſhould be ſo; yea, they care as little for their Huſbands, as their Huſbands for them. But if thou wilt ever prove a virtuous Wife, take much Pains with thine Heart, to make it ſtand in Awe of thine Huſband; and know, that GOD hath not, for naught, given the former Caveat unto Women. As a Woman grows in this inward Reſpect, ſo may ſhe look to get the better of all other Infirmities; as ſhe is careleſs herein, ſo ſhall ſhe be peſtered with all other Enormities. But how ſhall a Woman bring her Heart to this regardful Diſpoſition? I anſwer, by looking through her Huſband to GOD the Author of Marriage, and putting herſelf often in Mind, not of his Deſerts, but of GOD's Ordinance. If one conſider an inferior Officer (in himſelf) he cannot ſometimes but diſdain him for his Meanneſs, if he conſider him as the King's Officer (intruſted with a Part of his Royal

Royal Authority): His Reverence to his Prince, will produce ſome Reverence to his Officer for his Sake. The Huſband is to the Wife the Image and Glory of God. The Power that is given to him, is God's originally, and his by God's Appointment. Look not, therefore, on the Qualities of thine Huſband, but upon his Place; and know, that thou canſt not neglect or deſpiſe him, but that the Contempt redoundeth unto God's Diſhonour, who hath ordained him to be thine Head; ſo if Religion have ſeaſoned thine Heart with the Fear of God, thou ſhalt fear thine Huſband alſo, for his Commandment alſo. But as the Wife's Heart muſt be affected with this loving Fear, ſo muſt her outward Carriage ſhew it, and that in two ſpecial Things: Firſt, in her Words; ſecondly, in her Behaviour. Her Words are either to himſelf, of him behind his Back, or to others before him; all muſt have a Taſte of Reverence. Firſt, her Speeches to himſelf muſt neither be ſharp, ſullen, paſſionate, nor yet rude, careleſs, nor contemptuous; but ſuch as carry the Stamp of Fear upon them, teſtifying, that ſhe well conſiders who herſelf is, and to whom ſhe ſpeaketh. The Wife's Tongue toward her Huſband, muſt neither be keen nor looſe; neither ſuch as argues Anger nor Neglect, but ſavouring of all Lowlineſs and Quietneſs of Affection; that if another ſhould ſtand by and hear them, he might perceive (though he knew not otherwiſe) that theſe are the Words of an Inferior to her Better. Look what Kind of Words thyſelf wouldſt diſlike from thy Servant or Child, thoſe muſt not thou give to thine Huſband; for the ſame Duty of Fear is in the ſame Words, and in the ſame Plainneſs commanded to thee, that is unto them. Forbear then all Speeches, ſavouring of Paſſion; but beware alſo of Words that may bewray Contempt. I told

you before, that it was the Privilege of a Wife (becauſe of her Dearneſs) that ſhe may be familiar: But yet I have obſerved an Exceſs of Familiarneſs that deſerveth to be blamed. Why ſhould a Woman bear herſelf ſo over bold of her Huſband's Kindneſs, as to Nick-name him with thoſe Nick-names of Familiarity, *Tom*, *Dick*, *Ned*, *Will*, *Jack*, or the like, as I have heard good Wives do; but (I confeſs) with a Diſtaſte of their Rudeneſs: for could a Woman ſpeak otherwiſe to her Child or Servant, than in ſuch Kind of abbreviated Names as theſe? Certainly the Woman's Love muſt be tempered with Fear; and thoſe Speeches of hers, which would ſhew Kindneſs, muſt alſo have a Print of Reverence upon them, or elſe they be not allowable. Wherefore let Wives be taught (in ſpeaking to their Huſbands) to learn of her, that called her Huſband by an honourable Name. Leave *Tom* and *Dick* to call thy Boy by, and call thine Huſband, *Huſband*, or ſome other Name of equal Dignity. And thus muſt a Woman's Tongue be ordered towards her Huſband, when ſhe ſpeaks to him.

SHE muſt alſo look to her Speeches directed to others in his Preſence, that they be ſuch as may witneſs a due Regard of him. His Company muſt make her more careful of her Behaviour to any other before him, than otherwiſe ſhe need to be. Her Words to Children and Servants, in his Sight and Hearing, ought not to be loud and ſnappiſh. If ſhe perceive a Fault in them, ſhe muſt yet remember, that her Better ſtands by, and therefore muſt not ſpeak but upon Neceſſity, and then utter that Reproof in a more ſtill and mild Manner, than in his Abſence ſhe might. No Woman of Government will allow her Children and Servants to be loud and brawling before her, and ſhall ſhe herſelf be ſo before her Huſband?

AND

Thirdly, THE Woman's Speeches of her Huſband behind his Back muſt be dutiful and reſpectful. She muſt not talk of him with a Kind of Careleſneſs or Slightneſs of Speech, much leſs with reproachful Terms. Herein the godly Fact of *Sarah* is commended to our Imitation, and muſt be put in Practice; when ſhe but thought of her Huſband, in the Abſence of all Company, ſhe did reverently intitle him by the Name of *my Lord*. Who would bear a Child ſpeaking diſgracefully, and murmuringly, againſt his own Father, though behind his Back? And ſhall it be thought ſufferable in a Wife? He that allows not an evil Thought of the Prince, will not allow evil Speeches of the Husband.

THUS muſt a Woman's Words be ordered towards her Huſband. Something alſo muſt be ſpoken of her Geſtures and Countenance, which, as well as her Words, muſt be mixed with Reverence, and have a Taſte of Fear. Both good and bad Diſpoſitions have more Ways of uttering themſelves than by the Tongue. *Solomon* ſpeaketh of an Eye that deſpiſeth the Mother: Surely then the Eye alſo of the Wife may be a deſpiſing Eye, and her whole Behaviour and Geſtures may proclaim Contempt, though her Tongue be altogether ſilent. Now theſe alſo muſt be looked unto, that they may not diſcover a baſe Eſteem of the Huſband. Rude and contemptuous Behaviours are no leſs uncomely in an Inferior, and do no leſs diſpleaſe a Superior, than the moſt fierce and outragious Speeches would do. Wherefore as herſelf will condemn theſe in her Children towards herſelf, ſo let her by no means allow them in herſelf againſt her Huſband, towards whom the LORD hath bound her, as well to practiſe, reverence, and fear, as any of her Inferiors

ſeriors unto her. For ſtill it muſt be preſſed upon the Hearts of Wives, that Famililiarity is allowed them, but no Rudeneſs.

THE ſecond ſpecial Duty of a Wife is Subjection. Now that hath alſo two Parts; the firſt is, Obedience to her Huſband's Commandments; the ſecond is, Submiſſion to his Reproofs. For the firſt, the Apoſtle doth plainly give it in Charge to Women, ſaying, *Let the Wife be ſubject to her Huſband in all Things.* What need we further Proof? Why is ſhe his Wife, if ſhe will not obey him? And how can ſhe in his Name require Obedience of the Children and Servants, if herſelf refuſe to yield it unto him? For doubtleſs ſhe can expect it none otherwiſe than as his Deputy, and a Subſtitute under him. But the Thing itſelf will not be ſo much queſtioned, as the Meaſure; not whether a Wife muſt obey, but how far her Obedience muſt extend. To which Doubt the Apoſtle hath yielded us a plain Reſolution, ſaying, *In all Things in the* LORD. Obedience, you ſee, muſt be general; only, ſo that it be in the LORD. In whatever Matter a Woman's yielding to her Huſband ſhall not prove a Rebellion againſt her Maker, in that Matter ſhe is bound in Conſcience to yield unto him, without any further Queſtion. Neither yet ſufficeth it, that her Obedience reach to all lawful Things, unleſs it be alſo performed willingly, readily, quietly, chearfully; without Brawling, Contending, Thwarting, Sourneſs. And thus you have heard the firſt Part of Subjection, Obedience; a Duty which, I doubt not, ſeemeth hard enough to Woman-kind. But the ſecond Part of Subjection is yet more hard, and withal equally, if not more needful, that is, Submiſſion in receiving Reproofs from their Huſbands; as ſhe muſt willingly

obey

obey all his lawful Commandments, ſo muſt ſhe patiently ſuffer all his Reprehenſions. Is not this Duty plainly required in thoſe Words? *As the Church is ſubject to* Chriſt, *ſo muſt alſo the Wives to their own Huſbands in every Thing.* Doubtleſs, to bear Reproofs is a neceſſary Part of the Church's Subjection unto *Chriſt*; neither ſhall it diſcharge its Duty in ſtriving to obey, unleſs where it faileth it be content to be chidden: Wherefore it is impoſſible for Women to looſe their Conſciences from the Bond of this Subjection, unleſs they could ſhew (which they ſhall never be able to ſhew) ſome other Text of Scripture limiting and abridging this.

CHAP. XV.

Containing ſome Application of all.

AND firſt, this miniſters a good Inſtruction to young and unmarried People, that they do not unadviſedly ruſh into this Eſtate. A Thing of ſuch Difficulty ſhould not be ſlightly undertaken. They ſhall have their Hands full of Duty, if they get not their Hearts full of Grace, and their Heads full of Wiſdom; they ſhall find an Houſe full of Trouble, and a Life full of Wo, meeting with Gall inſtead of Honey, and Gravel inſtead of nouriſhing Morſels. Wouldſt thou be married? See what Wiſdom, what Patience, what Grace fit to govern, or fit to obey, thou findeſt in thyſelf. Get theſe againſt thou come to uſe them, or elſe Marriage will not yield thee ſuch Contentment as thine Imagination promiſeth. Vain Youths grow wanton,

wanton, and muſt marry before they have any Power to practiſe, any Underſtanding to know their Duties. He that leaps over a broad Ditch with a ſhort Staff, ſhall fall into the Midſt; and he that enters upon Matrimony without great Grace, ſhall be mired in Diſquietment and Vexation. Let unmarried People think of this, and be wiſe.

Secondly, I MUST adviſe all married Perſons to grow acquainted with theſe Duties, and to mark their Failings in the ſame. But miſtake me not: I would that the Wife ſhould know hers, the Huſband his; and both, the common Duties. I deſire that they ſhould obſerve each their own, not ſo much each other's Failings. Indeed it may be feared, that divers Hearers now will be worſe for hearing, becauſe they heard amiſs. The Huſband may perhaps ring his Wife a Peal of her Duty when he comes home, and tell her how her Faults were ript up, and yet never conſider his own Duties or Faults. The Wife alſo may likely tell him of his own at home, when ſhe hath little or nothing to ſay to herſelf. Thus both ſhall be worſe, when they ſeek to upbraid each other, not to amend each one. Thou, Huſband, didſt liſten attentively when the Woman's Duties were handled; "there he met with my Wife;" "ſuch a Time ſhe ſhewed little Reverence, leſs Obedience." Thou, Wife, hadſt the like Thoughts concerning thy Huſband: "There he told him home of his Duty." "It is not long ſince he ſhewed himſelf neither wiſe nor gentle." "I would he would ſee to amend." Unwiſe Man, unwiſe Woman; why hadſt thou not moſt Care of thine own Soul? Couldſt thou mark what was good for another's Diſeaſe, not what for thine own? Wilt thou grow ſkilful in his Way, and not know one Foot of that wherein thyſelf muſt travel?

travel? Brethren, Siſters, let this be altered in us. If thou be a Chriſtian Huſband, have more Care to know that, and be more frequent in conſidering that, for which thine own Soul muſt anſwer, than what lies to the Account of another. So do thou that art a Chriſtian Wife. And that Man or Woman that ſees not more Faults and Failings in him or herſelf than the Yoke-fellow, bewrays a wondrous great Pride and Ignorance, if he or ſhe be not matched with one too notorious. If the Heart were well touched, its own Sins would be more grievous, the Huſband's or Wife's leſs. Contend therefore not how ſhort thy Yoke-fellow comes, but not to come ſhort thyſelf. Paſs by the other's Failings more eaſily, be more cenſorious towards thine own: This were to deal as a Chriſtian, even to judge thyſelf. He never yet learnt to work well in any Work, that would caſt his Eyes more upon his Neighbour's Fingers than his own; Neither was he ever a good Scholar, that would con his Fellows, and not regard the Taſk impoſed upon himſelf. And that makes Huſbands and Wives ſuch ill Pay-maſters one to another, becauſe they look often what is owing to them, not what they owe. I doubt not but Experience will back my Speech, if I pronounce, that they be not the beſt Huſbands and Wives which are heard to complain much of their Yoke-fellow's Defects in Duty, little of their own. And yet is not this ordinary? Every Man would be a good Huſband, if his Wife were not ſo bad; and ſhe a good Wife, were not he ſo exceſſively faulty. All the Accuſations, all the Judgings, are darted at each other. What Folly is this? Underſtand, idle Man or Woman, that it is not the requiring or receiving of Duty from others, but the knowing and performing of what pertains to thyſelf that will make thee a Chriſtian,

comfort,

comfort thee in Temptation, rejoice thee in Death, and ſtand for thee in Judgment. And yet art thou ſo loud and much in calling for Duty, ſo dumb and ignorant in yielding it!

To conclude therefore, know thine own Duty beſt, mark moſt thine own Tranſgreſſings of Duty, then ſhalt thou be free from Brawls with thy Yoke-fellow, if thou be taken up with Pains about thy-ſelf: And there is no better Means of Peace in Families, than that every one ſhould learn and ply his own Work, ſee and labour to mend his own Faults. Have you then been both or either unchaſt, unloving, unfaithful? Repent both; and ſtrain not Courteſy who ſhall begin; but let either ſet the other a Copy of Goodneſs. And if you will needs ſtrive, let it be, which ſhall be beſt, which mend firſt. Haſt thou been a fooliſh, paſſionate, unjuſt Huſband, full of bitter Words, perhaps alſo (which is monſtrous) of Blows given cauſeleſly, and in Anger, not regarding thy Wife's Good, ſo thou mighteſt go away with thine own Will? Dive not into her Faults; cry not out, ſhe hath been thus and thus to me: But repent of thy Bitterneſs, Unthriftineſs, Folly of all Sorts: Confeſs it to GOD; beſeech him to make thee a better Huſband, that thy Wife may be better. Haſt thou been a diſdainful, contemptuous, brawling, impatient, diſcontented, or diſobedient Wife? Aſk thine Heart before GOD, and diſſemble not. If yea; clamour not againſt thine Huſband's Folly, exclaim not of his Raſhneſs and Hardneſs, but condemn thyſelf before, and call upon GOD, to make thee reverence and obey thine Huſband as a Commander under Him. Entreat Him of Mercy to make thee better, that thy Huſband alſo may be better. Follow the Proverb, and "Let every one of you mend one,"

one, I mean himſelf, and Contention will ceaſe. Pray for each one's ſelf firſt, then for each other. Where you have offended, labour to ſee it, confeſs, bewail, and call for Power to reform, and be not ſkilful to caſt the Fault upon another, but to caſt it out of thyſelf. So ſhall your Loves be ſure, your Hearts comfortable, your Example commendable, your Houſes peaceful, yourſelves joyful, your Lives chearful, your Deaths bleſſed, and your Memories happy for ever.

6 JY 64

EXTRACTS

FROM THE

WORKS

OF

Biſhop *Sanderſon:*

To which is prefix'd,

Some Account of his LIFE.

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Some Account of his LIFE.

THE LIFE OF Dr. *SANDERSON*, SOMETIME Bishop *of* Lincoln.

ROBERT SANDERSON was born the 19th Day of *September*, 1587. The Place of his Birth was *Rotheram*, in the County of *York*.

HE was the second and youngest Son of *Robert Sanderson* of *Gilthwait-hall*, in the said County, Esq; by *Elizabeth*, one of the Daughters of *Richard Carr*, of *Buterthwate-hall*, in the same County, Gent.

He, like *Josiah*, began in his Youth to make the Laws of God the Rules of his Life; seeming even then, to dedicate himself and all his Studies to Piety and Virtue.

And, as he was inclined to this by that native Goodness with which the wise Disposer of all Hearts had endowed his; so this calm, this quiet and happy Temper of Mind, made the whole Course of his Life easy and grateful both to himself and others: And this was improved by his prudent Father's good Example; as also, by his frequent conversing with him, and scattering short and virtuous Sentences with little pleasant Stories, and making useful Applications of them.

The Foundation of his Learning was laid in the Grammar-School of *Rotheram*; where he was observed to use an unwearied Diligence to attain Learning: He continued at that School 'till about the 13th Year of his Age; at which Time his Father design'd to improve his Grammar-Learning at one of the more noted Schools of *Eaton* or *Westminster*; and after a Year, to remove him to *Oxford*. But, as he went with him, he called on an old Friend, a Minister of noted Learning, who, after many Questions with his Son, assured the Father, he was so perfect a Grammarian, that he had laid a good Foundation to build any or all the Arts upon; and therefore advised him to shorten his Journey, and leave him at *Oxford*.

His Father left him there, to the Care of Dr. *Kilibie*, then Rector of *Lincoln* College, who, after Trial of his Manners and Learning, thought fit to enter him of that College, and not long after to matriculate him in the University, which he did, *July* 1603, but he was not chosen Fellow 'till *May* 1606,

1606, at which Time he had taken his Degree of Batchelor of Arts.

In *July* 1608, Mr. *Sanderſon* was compleated Maſter of Arts, the *November* following made Reader of Logick, and in the Year 1613 he was choſen Sub-Rector of the College, and the like for 1614, and 1616.

In all which Time and Employments, his Abilities and Behaviour were ſuch, as procured him both Love and Reverence from the whole Society; there being no Exception againſt him for any Faults, but a Sorrow for the Infirmities of his being too timorous and baſhful; both which were ſo co-natural that they never left him.

In the Year 1614, at the Deſire of the Rector and Society, he ſtood to be elected one of the Proctors for the Univerſity. They perſuaded him, his Merits were ſo generally known, and he ſo well beloved, that it was but appearing, and he would infallibly carry it; and that he would by that Means recover the Reputation of his College. When he underſtood that he had miſs'd the Election, he profeſs'd ſeriouſly to his Friends, *That if he were troubled for the Diſappointment, it was for theirs, not for his own Sake; for he was far from any Deſire of ſuch an Employment.*

In the Year following, at the earneſt Requeſt of Dr. *Kilibie* and others, he printed his Logick Lectures.

His Book of Logick purchaſed for him ſuch a Belief of his Learning and Prudence, and his Behaviour at the former Election had got for him ſo great and ſo general a Love, that all his former Op-

Opposers repented what they had done, and therefore his Friends perſuaded him to ſtand a ſecond Time, and accordingly *April* 1616 he was choſen Senior Proctor for the following Year.

An Example of his Diſcretion and Diligence in this Office may ſeem worthy the noting; namely, That if in his Night-walk he met with irregular Scholars abſent from their Colleges at unſeaſonable Hours, or diſordered by Drink, or in ſcandalous Company, he did not uſe his Power of puniſhing to an Extremity, but did uſually take their Names, and a Promiſe to appear before him the next Morning: And when they did, he convinced them with ſuch Obligingneſs, and Reaſon added to it, that they parted from him with ſuch Reſolutions as the Man after GOD's own Heart was poſſeſs'd with, when he ſaid to GOD, *There is Mercy with Thee, and therefore Thou ſhalt be feared.*

AFTER his Proctorſhip was ended, with an uncommon Chearfulneſs he ſaid to a Friend: *I look back upon my late Employment with great Thankfulneſs to Almighty* GOD, *that he hath made me of a Temper not apt to provoke or be provoked by the meaneſt of Mankind; and in this Employment I have had many Occaſions for both. And though I cannot ſay with* David, that *therefore his Praiſe ſhall always be in my Mouth; yet I hope that by his Grace it ſhall never be blotted out of my Memory.*

THIS buſy Employment being ended, he took his Degree of Batchelor in Divinity the *May* following, having been ordained Deacon and Prieſt in 1611; and in this Year, being about the 29th of his Age, he took from the Univerſity a Licence to preach.

IN

In 1618 he was preſented to the Rectory of *Wibberton*, in the County of *Lincoln*; but it lay ſo low and wet, that, for his Health's Sake, he was obliged to reſign it.

The Year following he was preſented to the Rectory of *Boothby-Pagnel*, in the ſame County: About which Time he reſign'd his Fellowſhip of *Lincoln* College.

Not long after, he was made Prebend of the Collegiate Church of *Southwell*, and ſhortly after of *Lincoln*.

And being now reſolved to reſt in a quiet Privacy at *Boothby-Pagnel*, he married *Anne*, the Daughter of *Henry Nelſon*, then Rector of *Haugham*, in the County of *Lincoln*: And the Giver of all good Things was ſo good to him, as to give him ſuch a Wife as was ſuitable to his own Deſires.

He troubled not his Pariſhioners by preaching high and uſeleſs Notions; but ſuch, and only ſuch plain Truths, as were neceſſary in order to their own Salvation.

Nor did he think his Duty diſcharged in performing only what the Law enjoins; but, what his Conſcience told him was his Duty, in reconciling Differences, and preventing Law-Suits, both in his Pariſh and in the Neighbourhood. To which may be added, his often viſiting ſick and diſconſolate Families, both with his Advice and his Alms, if there were any ſo poor as to need it.

Of which the following Narrative may be an Example. He met with a poor dejected Neighbour,

bour, that complained he had taken a Meadow, the Rent of which was 9 *l.* a Year, and when the Hay was ready to be carried into his Barn a ſudden Flood had carried all away, and his rich Landlord would abate him no Rent; and that unleſs he had Half abated, he and ſeven Children were utterly undone. The Doctor ſpake comfortably to the poor Man, bad him go home and pray, and he would go to his Landlord.

To the Landlord he went the next Day, and repreſented the ſad Condition of his poor Tenant, and urged his Reaſons with ſo compaſſionate an Earneſtneſs, that the Landlord forgave the whole Rent.

In this contented Obſcurity he continued, doing Good daily, and as often as any Occaſion offered, 'till 1631 he was, at Archbiſhop *Laud*'s Deſire, made Chaplain in ordinary to King *Charles* I. The King was never abſent from his Sermons, and would uſually ſay, *I carry my Ears to hear other Preachers, but I carry my Conſcience to hear Mr.* Sanderſon.

In 1636 he attended the King to *Oxford*, and was created Doctor of Divinity: And in 1642 he was named to be *Profeſſor Regius of Divinity in* Oxford; but his mean Opinion of his own Abilities kept him from entering into it 'till 1646.

He did, for about a Year, continue to read his Lectures, which were firſt *de Juramento*, a Point at that Time very dangerous to be handled as it ought to be. But as he was eminently furniſhed with Abilities to ſatisfy the Conſciences of Men on that important Subject; ſo he wanted not Courage to aſſert the true Obligation of it.

THUS he continued, till the Parliament at *Weſtminſter* ſent the *Covenant* to *Oxford*, to be taken by the *Doctor* of the *Chair*, and the reſt of the Univerſity; and then he, and many others, were expell'd for not complying.

FROM *Oxford* he retired to *Boothby-Pagnel*; but there alſo he was much moleſted in doing his Duty. To a Friend, who came to condole with him on that Account, he made this Reply: GOD *hath reſtored me to my deſired Privacy, with my Wife and Children, where I hop'd to have met with Quietneſs, and it proves not ſo; but I deſire to be pleaſed, becauſe* GOD, *on whom I depend, ſees 'tis not fit for me to be quiet. I praiſe Him, that He hath, by his Grace, prevented me from making Shipwreck of a good Conſcience to maintain me in a Place of great Reputation and Profit: And though my Condition be ſuch, that I need the laſt, yet I ſubmit; for* GOD *did not ſend me into this World to do my own Will, but his, and I will obey it.*

NOT long after he was carried Priſoner to *Lincoln*, then a Garriſon of the Parliaments, on the following Account:

THERE was one Mr. *Clark* (Miniſter of *Allington*, near *Boothby-Pagnel*) who was made a Priſoner of War in *Newark* (then a Garriſon of the King's); a Man ſo active and uſeful to his Party, that for his Enlargement, the Committee of *Lincoln* ſent a Troop of Horſe to bring Dr. *Sanderſon* a Priſoner to that Garriſon. After ſome Time, the Exchange was made on the following Conditions:

THAT Dr. *Sanderſon* and Mr. *Clark* ſhould live undiſturb'd at their own Pariſhes; and if either were

were injur'd by the Soldiers of the contrary Party, the other ſhould procure a Redreſs. Nevertheleſs Dr. *Sanderſon* could neither live ſafe nor quietly, being ſeveral Times plundered, and once wounded in three Places: but he poſſeſs'd his Soul in Patience, without the leaſt Repining. And though he could not enjoy the Safety he expected by this Exchange, yet by his Providence that can bring Good out of Evil, it turned ſo much to his Advantage, that, whereas his Living had been ſequeſter'd from 1644, he, by the *Articles* of *War* in this Exchange, procur'd his Sequeſtration to be recall'd; and by that Means, enjoy'd a poor, but more comfortable Subſiſtence for himſelf and Family.

In this Time of his Privacy, he applied himſelf wholly to reſolving perplexed Caſes of Conſcience, and would often praiſe GOD for that Ability; and that "GOD had inclined his Heart to do it to the Meaneſt of any of thoſe poor, but precious Souls, for which his Saviour vouchſaf'd to be crucified."

HE lamented much the dangerous Miſtakes of the Nation, and beſought GOD to remove them, and reſtore us to that Humility, Sincerity, and ſingle-Heartedneſs, with which this Nation was formerly bleſs'd.

All repining and ambitious Thoughts, and with them all other unruly Paſſions, were ſo conquer'd in him, that if the Accidents of the Day proved to his Danger or Damage, yet he both began and ended it with an even and undiſturbed Quietneſs, always praiſing GOD, that he had not withdrawn Food and Raiment from him and his poor Family, nor ſuffer'd him, in the Times of Trial, to violate

late his Conſcience for his Safety, and a more plentiful Condition.

At the King's Reſtoration, he was one of thoſe recommended by Dr. *Sheldar*, Archbiſhop of *Canterbury*, to ſupply the vacant Biſhopricks; on which Account he would often ſay, *He had not led himſelf, but his Friend would now lead him into a Temptation, which he had daily pray'd againſt; and beſought* GOD, *if he did undertake it, ſo to aſſiſt him with his Grace, that the Example of his Life, his Cares and Endeavours, might promote his Glory, and help forward the Salvation of others.* He was conſecrated Biſhop of *Lincoln*, *October* 1660.

In this buſy and weighty Employment, he behaved with great Condeſcenſion and Obligingneſs to the meaneſt of his Clergy; and indeed he practiſed the like to all Men, of what Degree ſoever, eſpecially his old *Pariſhioners* of *Boothby-Pagnel*, who pray'd for him, and he for them, with an unfeigned Affection.

THE King having, by an *Injunction*, commended to the Care of the Biſhops, the Repair of the *Cathedrals, their Houſes, and an Augmentation of the Revenue of ſmall Vicarages*; he undertook the two laſt with ſo great Care and Charge, that a Friend took the Liberty to remember him, *That he was old, and had a Wife and Children that were but meanly provided for*: To whom he anſwer'd, *It would not become a Chriſtian Biſhop to ſuffer thoſe Houſes, built by his Predeceſſors, to be ruin'd for want of Repair; and leſs to ſuffer any of thoſe poor Vicars, that were called to ſo high an Office, as to ſacrifice at* GOD's *Altar, to eat the Bread of Sorrow, when he had a Power to turn it into the Bread of Chearfulneſs; and wiſh'd that it were alſo in his*

Power to make all Mankind happy, for he desired nothing more. And for his Wife and Children, he hop'd to leave them a Competence; and in the Hands of a GOD, *that would provide for all that kept Innocence, and trusted in his Protection, which he had always found enough to make and keep him happy.*

ABOUT three Weeks before his Death, finding his Strength decay, by reason of his constant Infirmity, he retired to his Chamber, where his Time was wholly spent in Devotion, and longing for his Dissolution; and when any pray'd for his Recovery, he seem'd to be displeas'd, saying, *His Friends said their Prayers backward for him; and that it was not his Desire to live a useless Life, and by filling up a Place, keep another out of it, that might do* GOD *and his Church more Service.*

THE Day before he took to his Bed, he received the Blessed Sacrament from the Hands of his Chaplain, after which he spake to this Purpose; *I have now, to the great Joy of my Soul, tasted of the Sacrifice of my Saviour's Death and Passion, and with it receiv'd a spiritual Assurance, that my Sins past are pardoned, and my* GOD *at Peace with me; and that I shall never have a Will, or a Power to do any thing that may separate my Soul from the Love of my dear Saviour. Thou* LORD, *hast neither forsaken me now I am become grey-headed, nor suffer'd me to forsake Thee in the Days of Temptation. O! may I die remembring this, and praising Thee, my merciful* GOD.

ABOUT a Day before his Death, he desired his Chaplain to give him Absolution; after which, his Body seemed to be more at ease, and his Mind still more chearful. He often said, LORD, *forsake me not, now my Strength faileth, but continue thy Mercy, and let my Mouth be ever filled with thy Praise.*

Praiſe. He continued the remaining Night and Day very patient, and thankful for any of the little Offices that were perform'd about him; and would often ſay to himſelf the 103*d* Pſalm, and often theſe Words: *My Heart is fixed, O* GOD, *my Heart is fixed, where true Joy is to be found.* And now his Thoughts ſeem'd to be wholly of Death. He often ſaid, *he was prepar'd and long'd for it:* And this Deſire left him not, till his Soul aſcended to the Region of Bleſſed Spirits.

HE was of a Stature moderately tall; his Behaviour had in it much of a plain Comelineſs, and very little, yet enough, of Ceremony; his Looks and Motions manifeſted an endearing Affability and Mildneſs; and yet he had with theſe, a calm and matchleſs Fortitude. His Learning was methodical and exact; his Wiſdom uſeful; his Integrity viſible, and his whole Life unſpotted.

6 JY 64

FOUR

SERMONS.

I. On 1 Cor. vii. 24.

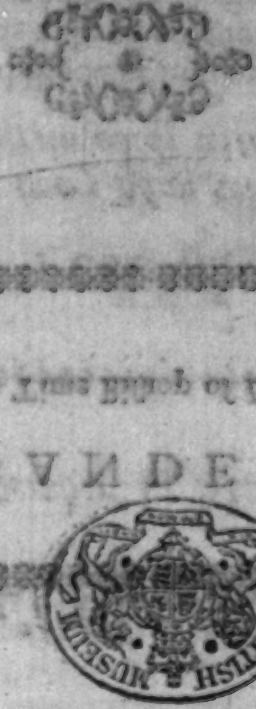
II. On 1 Tim. iv. 4.

III. On Gen. xx. 6.

IV. On Rom. xiv. 23.

By Dr. SANDERSON,

Some Time Bishop of *Lincoln*.


BRITISH MUSEUM

A SERMON

PREACH'D IN

St. PAUL's Church, LONDON,

November 4, M.DC.XXI.

1 COR. vii. 24.

Brethren, let every Man wherein he is called, therein abide with GOD.

IF Flesh and Blood be suffered to make the Comment, it is able to corrupt a right good Text. It easily turneth the Doctrine of GOD's Grace into Wantonness; and as easily the Doctrine of Christian Liberty into Licentiousness. These *Corinthians*, being yet but carnal, for the Point of Liberty consulted (it seemeth) too much with this cursed

curſed Gloſs, which taught them to interpret their Calling to the *Chriſtian* Faith, as an Exemption from the Duties of all other Callings; as if their ſpiritual Freedom in *Chriſt* had cancelled all former Obligations, whether of Nature or Civility. The Huſband would put away his Wife, the Servant diſreſpect his Maſter, every other Man break the Bonds of Relation to every other Man; and all upon this Ground, that *Chriſt* hath made them free. In this Paſſage the Apoſtle occaſionally correcteth this Error: Principally indeed as the preſent Argument led him, in the Particular of Marriage; but with a farther and more univerſal Extent to all outward States and Conditions of Life. The Sum of his Doctrine is this. He that is yoked with a Wife, muſt not put her away, but count her worthy of all Love; he that is bound to a Maſter, muſt not deſpiſe him, but count him worthy of all Honour; every other Man that is tied in any Relation to any other Man, muſt not neglect him, but count him worthy of all good Offices and civil Reſpects ſuitable to his Place and Perſon; tho' ſhe or he, or that other, be Unbelievers. The *Chriſtian* Calling doth not at all prejudice, much leſs overthrow; it rather eſtabliſheth thoſe Intereſts that ariſe from natural Relations, or from voluntary Contracts (either domeſtical or civil) betwixt Man and Man. This general Rule he expreſſeth in the Form of an Exhortation; that every Man (notwithſtanding his Calling unto Liberty in *Chriſt*) abide in that Station wherein GOD hath placed him, contain himſelf within the Bound thereof, and chearfully and contentedly undergo the Duties that belong thereto, ver. 17. [*As* GOD *hath diſtributed to every Man, as the* LORD *hath called every one, ſo let him walk*]. And leſt this Exhortation ſhould be ſlenderly regarded, the more fully to commend it to their Conſideration and Practice, he repeateth it once again,

ver.

ver. 20. [*Let every Man abide in the ſame Calling, wherein he was called.*] And now again once more, concluding therewith, the whole Diſcourſe into which he had digreſſed, [*Brethren, let every Man, wherein he is called, therein abide with* God.]

From which Words, I ſhall take Occaſion to treat at this Time of a very needful Argument, *viz.* concerning the Neceſſity, Choice, and Uſe of particular Callings. Of which three, in their Order; and firſt, of the Neceſſity of a Calling.

The Scriptures ſpeak of two Kinds of Callings; the General and the Particular Calling. The General Calling is that wherewith God calleth us, either outwardly in the Miniſtry of his Word, or inwardly by the Efficacy of his Spirit, or jointly by both; to the Faith and Obedience of the Goſpel, and to the embracing of the Covenant of Grace, and of Mercy and Salvation by *Jeſus Chriſt*. Which is therefore termed the General Calling, (not for that it is of larger Extent than the other, but) becauſe the Thing whereunto we are thus called, is common to all that are called. The ſame Duties, and the ſame Promiſes, and every Way the ſame Conditions. Our Particular Calling, is that wherewith God enableth us, and directeth us to ſome ſpecial Courſe and Condition of Life, wherein to employ ourſelves, and to exerciſe the Gifts he hath beſtowed upon us, to his Glory, and the Benefit of ourſelves and others: And it is therefore termed a Particular Calling; not as if it concerned not all in general, but becauſe the Thing whereunto Men are thus called, is not one and the ſame to all, but differenced according to the Quality of particular Perſons. Of both which Callings, the General and Particular, there is not any where in Scripture mention made

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ſo expreſly and together, as in this Paſſage, eſpecially at the 20 ver. [*Let every Man abide in the ſame Calling, wherein he was called.*] As if the Apoſtle had ſaid, Let every Man abide in the ſame Particular Calling, wherein he ſtood at the Time of his General Calling. And the ſame, and no other, is the Meaning of the Words of my Text.

WHENCE it appeareth, that the Calling my Text implieth, and wherein every Man is here exhorted to abide, is to be underſtood of the Particular, and not of the General Calling. And of this Particular Calling it is we now intend to ſpeak, and that in the more reſtrained Signification of it, as it importeth ſome ſettled Courſe of Life, with reference to Buſineſs, Office, and Employment; as we ſay a Man is called to be a Miniſter, to be a Lawyer, to be a Tradeſman.

BY Calling, then, I underſtand, a ſpecial, ſettled Courſe of Life, wherein to employ a Man's Gifts and Time for his own and the common Good. And the Neceſſity of this we are now to prove:

AND that firſt, from the Obedience we owe to every of GOD's Ordinances, and the Account we moſt render for every of GOD's Gifts. Amongſt thoſe Ordinances, this is one, and one of the firſt; that in the Sweat of our Faces, every Man of us ſhould eat our Bread, *Gen.* iii. The Force of which Precept, let none think to avoid, by ſaying, that it was layed upon *Adam* rather as a Curſe, which he muſt endure, than as a Duty, which he ſhould perform. For firſt, as ſome of GOD's Curſes, (ſuch is his Goodneſs) are Promiſes as well as Curſes, as is that of the Enmity between the Woman's Seed and the Serpent's; ſo ſome of GOD's Curſes

Curſes (ſuch is his Juſtice) are Precepts as well as Curſes, as is that of the Woman's Subjection to the Man. This of eating our Bread in the Sweat of our Face, is all the three: It is a Curſe, it is a Promiſe, it is a Precept. It is a Curſe, in that God will not ſuffer the Earth to afford us Bread, without our Sweat. It is a Promiſe, in that God aſſureth us, we ſhall have Bread for our Sweat; and it is a Precept, too, in that God enjoineth us, if we will have Bread, to ſweat for it. Secondly, although it may not be gainſayed, but that *that* Injunction to *Adam* was given as a Curſe; yet the Subſtance of the Injunction was not the Thing wherein the Curſe did conſiſt. Herein was the Curſe; that whereas before the Fall, the Taſk which God appointed Man, was with Pleaſure of Body, and Content of Mind. Now after the Fall, he was to toil and forecaſt for his Living, with Care of Mind and Travail of Body. But as for the Subſtance of the Injunction, which is, that every Man ſhould have ſomewhat to do, wherein to beſtow himſelf and his Time, and his Gifts, and whereby to earn his Bread. In this it appeareth not to have been a Curſe, but a Precept of divine Inſtitution; that *Adam*, in the Time and State of Innocency, before he had deſerved a Curſe, was yet enjoined his Taſk, *To dreſs and to keep the Garden*. And as *Adam* lived himſelf, ſo he bred up his Children. His two firſt born, though Heirs apparent of all the World, had yet their peculiar Employments; the one in Tillage, the other in Paſturage. And as many ſince, as have walked orderly, have obſerved God's Ordinance herein, *working with their Hands, the Thing that is Good* in ſome Kind or other: Thoſe that have ſet themſelves in no ſuch good Way, our Apoſtle elſewhere blaming as diſorderly Walkers. And how can ſuch diſorderly ones hope to find Approvance

provance in the Sight of our GOD, who is a GOD of Order? He commandeth us to live in a Calling; and woe to us, if we neglect it.

BUT ſay there were no ſuch expreſs Command for it: The very Diſtribution of GOD's Gifts were enough to lay upon us this Neceſſity. Where GOD beſtoweth, He bindeth; and to whom any thing is given, of him ſomething ſhall be required. The Inference is ſtronger than moſt are aware of; from the Ability to the Duty, from the Gift to the Work, from the Fitting to the Calling. Obſerve how this Apoſtle knitteth them together at the 17th Verſe. *As* GOD *hath diſtributed to every Man, as the* LORD *hath called every one, ſo let him walk.* GOD hath diſtributed to every Man ſome proper Gift or other; and therefore every Man muſt glorify GOD in ſome peculiar Calling or other. And in *Eph.* iv. having alledged that of the Pſalm, *He gave Gifts unto Men*; immediately he inferreth, *He gave ſome Apoſtles, ſome Prophets, &c.* as giving us to underſtand, that for no other End GOD did beſtow upon ſome Apoſtolical, upon others Prophetical, upon others Gifts in other Kinds; but that Men ſhould employ them ſome in the Apoſtolical, ſome in the Prophetical, ſome in Offices and Callings of other Kinds. And if we confeſs, that Nature doth not, we may not think the GOD of Nature doth beſtow Abilities, whereof he intendeth not Uſe; for that were to beſtow them in vain. Since then he beſtoweth Gifts and Graces upon every Man, ſome or other, and none in vain; let every Man take Heed, that he receive them not in vain; let every Man beware of napkining up the Talent, which was delivered him to trade withall: Let all, *As every one hath received the Gift, even ſo miniſter the ſame one to an other, as good Stewards of the manifold Grace of*

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God. The Manifeſtation of the Spirit being given to every Man to profit withall; he that liveth unprofitably with it, and without a Calling, abuſeth the Intent of the Giver, and muſt anſwer for his Abuſe.

Secondly, The Neceſſity of a Calling is great, in regard of a Man's Self; and that more Ways than one. For Man being by Nature active, ſo as he cannot be long, but he muſt be doing: He that hath no honeſt Vocation, that hath nothing of his own to do, muſt needs from doing nothing, proceed to doing naught. That ſaying of *Cato* was ſubſcribed by the wiſer Heathens as an Oracle, *Nihil agendo malè agere diſces: Idleneſs teacheth much Evil*, ſaith the wiſe Son of *Syrac*; nay, all Kind of Evil, as ſome Copies have it. It hath an Ear open to every extravagant Motion; it giveth Entertainment to a thouſand ſinful Fancies; it expoſeth the Soul to all the Aſſaults of her ghoſtly Enemies: and whereas the Devil's greateſt Buſineſs is to tempt other Men; the idle Man tempts the Devil. It was Saint *Hierom*'s Advice to his Friend; "Be always doing ſomething, that the Devil may never find thee at Leiſure." There is no Exorciſm ſo powerful to drive away the Fiend, as faithful Labour in ſome honeſt Calling.

Thirdly, Life muſt be preſerved, Families maintained, the Poor relieved: This cannot be done without Bread; and Bread cannot be gotten, or not honeſtly, but in a lawful Calling, which whoever neglecteth, is indeed no better than a Thief; the Bread he eateth, he cannot call his own. We hear, ſaith St. *Paul*, writing to the *Theſſalonians, That there are ſome among you that walk diſorderly, and work not at all, but are Buſy-Bodies: Them, therefore, that are ſuch, we com-*

mand and exhort, by our LORD Jeſus Chriſt, *that they work with Quietneſs, and eat their own Bread.* As if it were not their own Bread, if not gotten with the Work of their own Hands: And again, writing to the *Epheſians*, *Let him that ſtole, ſteal no more: but rather let him labour.* If he will not ſteal, he muſt labour; and if he do not labour, he doth ſteal: Steal from Himſelf, ſteal from his Family, ſteal from the Poor.

HE ſtealeth from himſelf. Spend he muſt: And if there be no Gettings to repair what is ſpent, the Stock will waſte, and Beggary will be the End. GOD hath ordained Labour as a proper Means whereby to obtain the good Things of this Life; without which, as there is no Promiſe, ſo ordinarily there is no Performance of thoſe Bleſſings of Plenty and Sufficiency. GOD hath a bountiful Hand; *He openeth it, and filleth all Things with Plenteouſneſs*; but unleſs we have a diligent Hand, wherewith to receive it, we may ſtarve.

HE ſtealeth alſo from his Family, which ſhould eat the Fruit of his Labours. The painful Houſewife; ſee in what a happy Caſe her Huſband is, and her Children, and her Servants, and all that belong to her. They are not afraid of *Hunger* or *Cold*, or any ſuch Thing; they are well *fed*, and well *clad*, and carefully *looked unto*. *Her Huſband praiſeth her*, and her *Servants*; and her *Children*, when they have kneeled down, and aſked her Bleſſing, *ariſe up, and call her bleſſed.* But the idle Man, that for want of a Courſe to live in, impoveriſheth himſelf and his Family, whom he is bound to maintain; is a Burden to his Friends, an Eye-ſore to his Kindred, the Shame of his Name, the Ruin of his Houſe, and the Bane of his Poſterity. *If any provide not for his own, and*

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ſpecially for thoſe of his own Houſe, he hath denied the Faith, and is in that Reſpect even *worſe than an Infidel*, 1 Tim. v. 8. The very Infidels know themſelves bound to this Care. Let not him that profeſſeth the Faith of *Chriſt*, by his ſupine Careleſneſs this Way, juſtify the Infidel, and deny the Faith.

He ſtealeth alſo (which is the baſeſt Theft of all) from the Poor; in robbing them of that Relief which he ſhould miniſter to them out of his honeſt Gettings, the Overplus whereof is their proper Revenue. *The good Houſewife* (of whom we heard ſomething already out of the 31ſt of the *Proverbs*) *ſeeketh Wooll and Flax; layeth her Hands to the Spindle, and her Hands hold the Diſtaff.* But to what End, and for whoſe Sake, all this? Not only for herſelf, or only for her Houſhold, but withal that ſhe might have ſomewhat in her Hands *to reach out to the Poor and Needy*; like another *Dorcas*, to make Coats and Garments for them, that their Loins might bleſs her. So every Man ſhould be painful and careful to get ſome of the Things of this Earth by his faithful Labour; not as a fooliſh Worldling, to make a Mammon of it, but as a wiſe Steward, to make him Friends with it. Lay all this together, and ſay if you know a more real Thief than the idle Perſon, that ſtealeth from himſelf, and ſo is a fooliſh Thief; ſtealeth from his Family and Friends, and ſo is an unnatural Thief; ſtealeth from the Poor, and ſo is a baſe Thief.

Fourthly, A Calling is neceſſary in regard of the Publick. God hath made us ſociable Creatures, made us Fellow-Members of one Body, and every one another's Members. As therefore we are not born, ſo neither muſt we live to and for ourſelves alone; but our Parents, and Friends, and Acquaint-

ance, nay, every Man, hath a Kind of Intereſt in every other Man of us, and our Country and the Common-wealth in us all. And as in the artificial Body of a Clock, one Wheel moveth another, and each Part giveth and receiveth Help to and from other; and as in the natural Body of a Man, conſiſting of many Members, all the Members have not the ſame Office, (for that would make a Confuſion) yet there is no Member of the Body ſo mean or ſmall but hath its proper Faculty, Function and Uſe, whereby it becometh uſeful to the whole Body, and helpful to its Fellow Members; ſo ſhould it be in the Civil Body of the State, and in the Myſtical Body of the Church. Every Man ſhould put to his helping Hand to advance the common Good, employ himſelf ſome Way or other ſo as he may be ſerviceable to the whole Body.

WHAT then ſhall we ſay of many Thouſands in the World, *quibus anima pro ſale*, who like Swine live in ſuch an unprofitable Sort, as we might well doubt whether they had any living Souls in their Bodies, were it not for this one Argument, that their Bodies are a Degree ſweeter than Carrion? I mean, all ſuch, of what Rank and Condition ſoever they be, as, for want of a Calling, miſ-ſpend their precious Time, bury their Maſter's Talent, waſte GOD's good Creatures, and wear away themſelves in Idleneſs, without doing Good to themſelves, to their Friends, to human Society. Infinite is the Number of ſuch unprofitable Burdens of the Earth: But there are three Sorts of them eſpecially, whereof the World ringeth. It is no Matter how you rank them, for there is never a better of the three. And therefore take them as they come; they are, Monks, Gallants, and Rogues.

First, Those evil Beasts, slow Bellies, stall-fed Monks and Friars, who live mued up in their Cells and Cloysters, like Boars in a Frank, pining themselves into Lard, and beating down their Bodies 'till their Girdles crack. I quarrel not so much with the first Institution of these Kind of Men. Those, by their Fastings, and Watchings, and Charity, and Learning, and Industry, and Temperance, and unaffected Strictness of Life, won from many of the ancient Fathers ample and large Testimonies of their Virtue and Piety. Whereas these of later Times, by their affected, absurd Habits, and Gestures, and Rules; by their gross and dull Ignorance; by their insufferable Pride, though pretending Humility; and their more than Pharasaical Overlooking of others; by their insatiable Avarice, and palpable Arts of getting into their Hands the fattest of the Earth, and that under Colour of Religion, and Pretences of Poverty; by their sensual wallowing in all Ease and Idleness, and Fulness of Bread, and (the Fruits of these) in abominable and prodigious Filthiness and Luxury; became as Proverbs and By-words in the Mouths and Pens of Men of all Sorts.

But let them go. The next we meet with are those with whose either Birth, or Breeding, or Estate, it agrees not (as they think) to be tied to labour in any Vocation. It is the Sin of many of the Gentry, whom God hath furnished with Means and Abilities to do much Good, to spend their whole Days and Lives in an unprofitable Course of doing either nothing, or as good as nothing, or worse than nothing. I cannot be either so stupid, as not to apprehend, or rigorous, as not to allow a Difference in the Manner of Employment, and in other Circumstances between those that are nobly or generously born and bred, and those of the meaner Rank. Manual and

ſervile and mechanic Trades and Arts are for Men of a lower Condition. But yet no Man is born, no Man ſhould be bred to Idleneſs. There are generous and ingenious and liberal Employments, ſuitable to the greateſt Births and Educations: For ſome Man whom GOD hath bleſſed with Power and Authority in his Country, with large Revenues, with a numerous Family of Servants, Retainers and Tenants, it may be a ſufficient Calling, and enough to take up his whole Time, even to keep Hoſpitality, and to order and overlook his Family, and to diſpoſe of his Lands and Rents, and to make Peace, and preſerve Love and Neighbourhood among them that live near or under him. He that doth but this as he ought to do, muſt be acknowledged a worthy Member of the Commonwealth; and his Courſe of Life, a Calling (altho' perhaps not ſo toilſome, yet) in its Kind as neceſſary and profitable as that of the Huſbandman, Merchant, or any other.

BUT for our *meer Gentlemen*, who live in no ſettled Courſe of Life, but ſpend half the Day in Sleeping, half the Night in Gaming, and the reſt of their Time in other Pleaſures and Vanities, to as little Purpoſe as they can deviſe, as if they were born for nothing elſe but to eat and drink, and ſnort and ſport; who are ſpruce and trim as the Lilies, as *Solomon in all his Glory*; yet they neither ſow nor reap, nor carry into the Barn; they neither labour nor ſpin, nor do any Thing elſe for the Good of human Society; let them know, there is not the pooreſt contemptible Creature, that cryeth Oyſters and Kitchen-ſtuff in the Streets, but deſerveth his Bread better than they; and his Courſe of Life is of better Eſteem with GOD and every ſober Man than theirs. A Horſe, that is neither good for the Way, nor the Cart, nor the Wars, nor any other

Service, let him be of never ſo good a Breed, never ſo well mark'd and ſhap'd, yet he is but a Jade; his Maſter thinketh his Meat ill beſtow'd on him; every Man will ſay, Better knock him on the Head than keep him; his Skin, though not much worth, is yet better worth than the whole Beaſt beſides.

Consider this, you that are of noble or generous Birth. *Look unto the Rock whence you were hewn, and to the Pit whence you were digged.* Search your Pedigrees; collect the ſcattered Monuments and Hiſtories of your Anceſtors; and obſerve by what Steps your worthy Progenitors raiſed their Houſes to the Height of Gentry, or Nobility? Scarce ſhall you find a Man of them that brought any noted Eminency to his Houſe, but either by ſerving in the Camp, or ſweating at the Bar, or waiting at the Court, or adventuring on the Seas, or ſome other Way induſtriouſly beſtirring himſelf in ſome ſettled Calling. You uſurp their Arms, if you inherit not their Virtues; and thoſe Enſigns of Honour which they by Induſtry atchieved, ſit no otherwiſe upon your Shoulders than as rich Trappings upon Aſſes Backs. If you, by brutiſh Senſuality, ſtain the Colours, and embaſe the Metals of thoſe Badges of your Gentry and Nobility, which you claim by Deſcent; know, the Titles we in Courteſy give you, we beſtow upon their Memories whoſe Degenerate Off-ſpring you are; and they do no more belong to you, than the Reverence the good Man did to *Iſis* belonged to the Aſs that carried her Image.

The third Sort of thoſe that live unprofitably and without a Calling, are our idle ſturdy Beggars, the very Filth and Vermin of the Common-wealth. I mean ſuch as have Health, and Strength, and Limbs,

Limbs, and are in ſome Meaſure able to work and take Pains for their Living; yet rather chuſe to wander abroad the Country, and to ſpend their Days in a moſt baſe and ungodly Courſe of Life, and, which is yet more lamentable, by I know not what Connivance, contrary to all Conſcience, Equity, and Law, are ſuffered. All Chriſtian Common-wealths ſhould be the *Iſraels* of GOD; and in his *Iſrael*, GOD, as He promiſed there ſhould be ſome always poor, on whom to exerciſe Charity, ſo He ordained there ſhould be no Beggar, to make a Trade and Profeſſion of Begging.

YOU have ſeen the Neceſſity of a Calling; without it, we deſpiſe GOD's Ordinance, and ſmother his Gifts; we expoſe ourſelves to ſinful Temptations; we deprive ourſelves, our Families, and the Poor, of due Maintenance; we withdraw our bounden Service from the Common-wealth. It is not the Pretence of Devotion that can exempt the lazy Monk, nor of Birth, the riotous Gallant, nor of Want, the able Beggar, nor of any other Thing, any other Man, from this common Neceſſity. And that is the Sum of our firſt Point, *viz.* the Neceſſity of a Calling. Proceed we now to the ſecond, the Choice of a Calling.

CONCERNING which it behoveth every Man to have an eſpecial Care, becauſe much of a Man's Comfort in Life dependeth thereon, it being ſcarce poſſible that that Man's Life ſhould be comfortable to him, that liveth in a Calling for which neither he is fit, nor the Calling fit for him. Neither will the Conſideration hereof be uſeful only for ſuch as are yet free to chuſe, but even for thoſe alſo who have already made their Choice: For ſince the very ſame Rules which are to direct us in the Choice of our Callings, are to help us alſo for the Trial of

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our Callings, it can be no Loſs to the beſt of us to give Heed to thoſe Rules, thereby either to rectify our Choice, or to quicken our Alacrity in what we have choſen, by warranting our Courſes to our own Souls, and ſilencing many unneceſſary Scruples, which are wont frequently to ariſe concerning this Matter in the Conſciences of Men.

And firſt, we are to lay this as a firm Ground, that is every Man's proper Calling whereto God calleth him; for He is the Author, as of our general, ſo of our particular Callings. *As the* Lord *hath called every one*, Verſe 20. When therefore we ſpeak of the Choice of a Calling, you are not ſo to underſtand it, as if it were left for us to make our Choice as we liſt. The Choice that is left to us is no other but a conſcientious Enquiry which Way God calleth us, and a conſcientious Care to take that Way. So that if it once appear that God calleth us this Way or that, all we have to do is to obey. Away with all Excuſes, Pretences and Delays; when God calleth, ſubmit thy Will, ſubdue thy Reaſon, anſwer his Call (as *Samuel*) *Speak*, Lord, *for thy Servant heareth.*

But how ſhall we know what God calls us to? By conſulting his written Word. And the Rules drawn thence may be reduced to three Heads, according as the Enquiries we are to make are of three Sorts: For they either concern the Courſe itſelf, or elſe ourſelves, that ſhould uſe it; or elſe, thirdly, thoſe that have Right and Power over us in it. If there be a Failure in any of theſe, as if either the Courſe itſelf be not lawful, or we not competently fit for it, or our Superiors will not allow of us, or it; we may well think, God hath not called us thither. God is juſt, and will not call any Man to that which is not honeſt and good: God is all-

all-sufficient, and will not call any Man to that which is above the Proportion of his Strength: GOD is wonderful in his Providence, and will not call any Man to that whereto he will not open him a fair and orderly Passage. Somewhat of each of these.

AND first, of the Course we intend, wherein let these be our Enquiries; first, whether the Thing be in itself lawful; secondly, whether it will be profitable, or rather hurtful to the Common-wealth. Now observe the Rules. First, adventure not on any Course, without good Assurance that it be in itself lawful. The Ground of this Rule is plain and evident: For it cannot be that GOD, who forbiddeth every Sin in every Man, should call any Man to the Practice of any Sin. Let this first Rule be remember'd of us in every Choice and Trial of our Callings; *No unlawful Thing can be a lawful Calling.*

THE second Rule is, *Resolve not upon that Course for thy Calling*, what Pretences soever, or what Reasons thou mayst have for the Lawfulness of it otherwise, which is rather hurtful than profitable for the Common-wealth. The Publick Good is one of those main Respects which enforce the Necessity of a Calling: The same Respect then must of Necessity enforce such a Calling as may at least stand with the Publick Good. *The Manifestation of the Spirit is given to every Man* (saith our Apostle) *to profit withal.* That very Word preferreth the Publick Good before the Private, and scarce alloweth the Private otherwise than as it is interwoven in the Publick. Now Things in themselves lawful, and at sometimes useful, may at other Times be hurtful to the Common-wealth; and herein such due Consideration would be had in the Choice and Exercise of our Callings as ever to have one

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Eye upon the Common Good, and not wholly to look after our own private Gain.

Our next Care in our Choice muſt be, to enquire into ourſelves, what Calling is moſt fit for us, and we for it: Wherein our Enquiry muſt reſt eſpecially upon three Things; our Inclination, our Gifts, and our Education. Concerning which, let this be the firſt Rule, Where theſe three concur upon one and the ſame Calling, our Conſciences may reſt aſſured that Calling is fit for us, and we ought, ſo far as lieth in our Power, to follow that. This Rule, if well obſerved, is of ſingular Uſe for the ſettling of their Conſciences who are ſcrupulous concerning their inward Calling to any Employment. Divines teach it commonly, that every Man ſhould have an inward Calling from God for his particular Courſe of Life: but becauſe that inward Calling is a Thing not ſo diſtinctly declared generally as it ſhould be, it often falleth out, that Men are diſtreſſed with Scruples in this Caſe, whilſt they deſired to be aſſured of their inward Calling, and know not how. We are to know therefore, that to this inward Calling there is not of Neceſſity required any inward ſecret ſenſible Teſtimony of God's bleſſed ſanctifying Spirit to a Man's Soul, (for then an unſanctified Man could not be called) neither yet any ſtrong Working of the Spirit of Illumination, (for then a meer Heathen Man could not be rightly called) both which Conſequents are falſe: For many Heathens have been called to ſeveral Employments, wherein they have alſo laboured with much Profit to their own and ſucceeding Times, who, in all Probability, never had any other inward Motion than what might ariſe from ſome or all of theſe three Things, the Inclination of their Nature, their perſonal Abilities, and the Care of Education. If it ſhall pleaſe God to afford any

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of us any farther gracious Assurance than these can give us, by some extraordinary Work of his Spirit within us, we are to embrace it with Joy and Thankfulness; but we are not to suspend our Resolutions for the Choice of a Course, in Expectation of that extraordinary Assurance, since we may receive comfortable Satisfaction to our Souls without it, by these ordinary Means now mentioned. For who need be scrupulous where all these concur? Thy Parents have, from thy Childhood, destined thee to some special Course, and been at the Care and Charge to breed thee up in Learning, to make thee in some Measure fit for it; when thou art grown to Years of Discretion, thou findest in thyself a Desire to be doing something that Way, and withal some Measure of Knowledge and Discretion in such a Competency, as thou mayest reasonably persuade thyself thou mightest thereby be able, with his Blessing, to do some Good. In this Concurrence of Propension, Abilities, and Education, make no farther Enquiry, up and be doing, for the LORD hath called thee, and no Doubt the LORD will be with thee.

BUT suppose these three do not concur, as often they do not; a Man may be destined by his Friends, and accordingly bred, out of some covetous Respect, to some Calling, wherefrom he may be altogether averse, and altogether unfit for it. Again, a Man may have good Sufficiency in him for a Calling, and yet out of a Desire of Ease and Liberty, if it seem painful, or of Eminency and Reputation, if it seem base and contemptible, or some other secret Corruption, cannot set his Mind that Way. And divers other Occurrences there may be, and are, to hinder this happy Conjuncture of Nature, Skill, and Education. Now in such Cases, where our Education bendeth us one Way, our In-

Inclination another Way, and it may be our Gifts and Abilities a third, what are we to do? what Calling to pitch upon? In Point of Conſcience, there can no more be given general Rules, to meet with all Caſes, than in Point of Law there can be general Reſolutions given, or Proviſions made to prevent all Inconveniencies. Particulars are infinite and various; but Rules are not, muſt not, cannot be ſo. He whoſe Caſe it is, if he be not able to direct himſelf, ſhould do well to take Advice of his learned Counſel. This we can readily do in Matters of Law, for the quieting of our Eſtates: Why ſhould we not do it at leaſt as readily in Matter of Conſcience, for the quieting of our Souls? But yet for ſome Light, what if thou ſhouldſt proceed thus?

Firſt, Have an Eye to thy Education; and if it be poſſible to bring the reſt that Way, do ſo, rather than forſake it. For beſides that it would be ſome Grief to thy Parents, (to whom thou ſhouldſt be a Comfort) to have caſt away ſo much Charge; and ſome Diſhonour to them withal, (whom thou art bound to honour) to have their Judgments ſlighted, and their Choice ſo little regarded by their Child: The very Conſideration of ſo much precious Time, as hath been ſpent in fitting thee to that Courſe, which would be almoſt all loſt upon thy Change, ſhould prevail with thee to try all poſſible Means, rather than forego it. It were a Thing indeed much to be wiſhed, that Parents, and Friends, and Guardians, and all thoſe that have the Education of young ones committed to them, would, out of the Obſervation of their natural Inclinations, and of their particular Abilities and Defects, frame them from the Beginning to Courſes wherein they were likelieſt to go on with Chearfulneſs and Profit. This were to be wiſhed; but this is not always done. If

it hath not been ſo done to thee; the Fault is theirs that ſhould have done it, and not thine; and thou art not able now to remedy it. But for the Future, if thy Parents have not done their Part, yet do not thou forget thy Duty; if they have done one Fault in making a bad Choice, do not thou add another in making a worſe Change: Diſparage not their Judgments by miſliking, nor gainſay their Wills by forſaking their Choice, upon every ſmall Incongruity with thine own Judgment or Will. If thine Inclination draw thee another Way, labour to ſubdue thy Nature therein; ſuſpect thine own Corruption; think this Backwardneſs proceedeth not from true Judgment in thee, but rather from the Root of ſome carnal Affection: Conſider thy Years are green, Affections ſtrong, Judgment unſetled: Hope that this Backwardneſs will grow off as Years and Stayedneſs grow on: Pray and endeavour that thou mayſt daily more and more wean thy Affections from thine own Bent, and take a Liking to that Courſe whereunto thou haſt been ſo long in framing. Thus poſſibly thou mayſt in Time make that chearful and delightful unto thee, which now is grievous and irkſome. And as for thy Inſufficiency, if that diſhearten thee, do thus: Impute thy former Non-proficiency to thine own Negligence; Think, if after ſo long Time ſpent in this Courſe, thou haſt attained to no greater Perfection in it, how long it would be e're thou ſhouldſt come to a tolerable Perfection in another: Reſolve not to loſe all that precious Time forepaſt, by beginning the World anew; but rather ſave as much of it as is redeemable, by adding to thy Diligence: Doubt not, but by GOD's Bleſſing upon thy faithful Induſtry, to attain in Time (if not ſo much Perfection as thou deſireſt, yet) to ſuch a competent Sufficiency as may render thy Endeavours acceptable to GOD, comfortable to thyſelf, and ſerviceable to Com-

Community. If by theſe and the like Conſiderations, and the Uſe of other good Means, thou canſt bring thy Affections to ſome indifferent Liking of, and thy Abilities to ſome indifferent Fitneſs for, that Courſe which Education hath opened unto thee, thou haſt no more to do; there is thy Courſe, that is thy Calling, that is the Work whereunto God hath appointed thee.

But if after long Striving, and Pains and Trial, thou canſt neither bring thy Mind to it, nor do any Good upon it, ſo that thou muſt needs leave the Courſe of thy Education; or (which is another Caſe) if thy Education hath left thee free, then conſider thy Gifts and Abilities, and take Direction from them, rather than from thine Inclination. And this Rule I take to be very ſound, not only from the Apoſtle's Intimation, ver. 17. (*As* God *hath diſtributed to every Man, as the* Lord *hath called every one*) where he ſeemeth to make the Choice of Mens Callings to depend upon the Diſtribution of God's Gifts, but withal for two good Reaſons: One is, becauſe our Gifts and Abilities, whether of Body or Mind, are at a better Certainty than our Inclinations. Now it is meet in this Choice, we ſhould follow the ſurer Guide; and therefore rather be led by our Gifts, than by our Inclinations. The other Reaſon is, becauſe our Inclinations cannot ſo well produce Abilities as theſe can draw on them. Abilities can produce Inclinations, and make them where they find them not. As we ſee every other natural Thing is inclinable to the Exerciſe of thoſe natural Faculties that are in it; ſo certainly would every Man have ſtrongeſt Inclination to thoſe Things whereto he hath ſtrongeſt Abilities, if wicked and untoward Affections did not often corrupt our Inclinations, and hinder them from moving their proper Way. It is beſt

then to begin the Choice of our Callings from our Abilities, which will fetch on Inclinations; and not from our Inclinations, which without Abilities will not ſerve the Turn.

CONCERNING which Gifts or Abilites, what they are, and how to make true Judgment of them, and how to frame the Choice of our Callings from them, to ſpeak fully, would require a large Diſcourſe. I can but touch at ſome few Points. Firſt, by Gifts and Abilities we are to underſtand not only thoſe of the Mind, Judgment, Invention, Memory, Fancy; and thoſe of the Body, Health, Strength, Activity; but alſo thoſe that are without, Birth, Wealth, Authority, Reputation, Kindred, generally any Thing that may be of Uſe or Advantage unto us for any Employment. Secondly, as our Abilities on the one Side, ſo on the other Side all our Defects, which might diſable us more or leſs for any Employment, are to be conſidered, and the one laid againſt the other, that we may know how to make a juſt Eſtimate of our Sufficiency. Thirdly, it is the ſafer Way to undervalue than to overprize ourſelves, leſt we affect a Calling above our Strength. Be we ſure of this, if GOD hath not gifted us for it, he hath not called us to it. Fourthly, in judging of our Abilities, we ſhould have a Regard to outward Circumſtances. Thoſe Gifts which would have made a ſufficient Prieſt, in the Beginning of the Reformation, now would be little enough for a Pariſh Clerk. Fifthly, ſomething ſhould be yielded to the Judgments of other Men concerning our Abilities. It is either ſecret Pride, or Faintneſs of Heart, or Sloth, and not true Modeſty, if being gifted for ſome weighty Employment in every other Man's Judgment, we yet withdraw ourſelves from it, under Pretence of Inſufficiency. Sixthly and laſtly, let us reſolve on that

Courſe,

Courſe, (*cæteris paribus*) not only for which we are competently fit, but for which we are abſolutely fitteſt. A good Actor it may be could ſufficiently act any Part; but yet if he be excellent at ſome Part rather than another, he would not willingly be put from that Part to act another. *Ergo hiſtrio hoc videbit in ſcenâ, quod non videbit ſapiens in vitâ?* Shame we to let theſe Men be wiſer in their Generations, than we in ours. And thus much for Abilities.

There is yet a Doubt remaineth concerning a Man's Inclination. In caſe we have examined our Gifts, and find them in a good Meaſure fit for ſuch a Courſe, and yet remain averſe from it, and cannot by any poſſible Means work our Affections to any tollerable Liking of it; in ſuch a Caſe what is to be done, what Calling is fitteſt for us to take? whether that whereto our Abilities lead us, or that whereto our Inclinations draw us. I conceive in ſuch a Caſe, firſt, if our Inclinations cannot be won to that Courſe for which our Abilities lie fitteſt, we are to take a ſecond Survey of our Abilities, to ſee if they be competently fit for that whereto our Inclination ſwayeth us; and if we find they are, we may then follow the Sway of our Inclinations. The Reaſon this: A Man's Inclination cannot be forced: If it can be fairly won over, well and good, but Violence it cannot endure. And therefore if we cannot make it yield to us in Reaſon, there is no Remedy, we muſt in Wiſdom yield to it, (provided it be honeſt) or elſe all is loſt. Whatever our Sufficiencies be, there is no Good to be done againſt the Hair.

But then ſecondly, if upon Search we find ourſelves altogether unfit for that Calling whereunto our Inclination is violently carried, we are to op-

poſe that Inclination with a greater Violence, and to ſet upon ſome other Calling, for which we are fit, ſpeedily and reſolvedly, and leave the Succeſs to Almighty GOD. The Reaſon this: It being certain that GOD never calleth any Man but to that for which He hath in ſome competent Meaſure enabled him; we are to hold that for a pernicious and unnatural Inclination, if not rather for a Diabolical Suggeſtion, which ſo ſtiffly exciteth us to a Function whereto we may be aſſured GOD never called us.

BUT yet thirdly, (and I would commend it unto you as a principal good Rule) deal with theſe mutinous Thoughts as wiſe Stateſmen do when they have to deal with Men divided in Opinions and Factions; they bethink themſelves of a middle Courſe, to reduce the ſeveral Opinions to a Kind of Temper, ſo as no Side be ſatisfied fully, and yet every Side in Part. So here, if our Educations, Abilities, and Inclinations look ſeveral Ways, and the Inclination be peremptory, and will not condeſcend to either of the other two, it will be a Point of Wiſdom if we can bethink ourſelves of ſome ſuch Temper as may in Part give Satisfaction to our Inclinations, and yet not leave our Gifts and Educations wholly unſatisfied: And that is eaſily done, by propoſing the full Latitude of our Educations and Abilities, as the utmoſt Bounds of our Choice, and then leaving it to our Inclinations to determine our particular Choice within thoſe Bounds. One Inſtance ſhall ſerve to illuſtrate this Rule. A Man deſigned by his Parents to the Miniſtry, and for that End brought up in the Univerſity, furniſheth himſelf with general Knowledge, which may enable him, as for the Work of the Miniſtry, ſo for the Exerciſe of any other Profeſſion that hath to do with Learning; ſo as not only the

the Calling of the Miniſtry, but that of the Lawyer too, and of the Phyſician, and of the Tutor and Schoolmaſter, come within the Latitude of his Education and Abilities. Certainly if his Mind would ſtand thereto, no Courſe would be ſo proper for ſuch a Man as that he was intended for, of the Miniſtry. But he proveth obſtinately averſe from it, and cannot be drawn by any Perſuaſion to embrace it. It is not meet to force his Inclination; and yet it is Pity his Abilities and Education ſhould be caſt away. This middle Courſe therefore is to be held; to leave it free for him to make his Choice of Law or Phyſick, or any other Profeſſion that belongeth to a Scholar, which of them ſoever he have the ſtrongeſt Inclination to. And the like Courſe we are to hold in other Caſes of like Nature; by which Means our Inclinations, which cannot be driven to the Centre, may yet be drawn within the Circumference of our Educations and Abilities. He that obſerveth theſe Rules, with Reſpect to his Education, Abilities, and Inclination, and dealeth therein faithfully and in the Fear of God, may reſt ſecure in his Conſcience of his Inward Calling.

But there muſt be an Outward Calling too, elſe yet all is not right. The general Rule, *Let all Things be done decently, and in Order*, enforceth it. There are ſome Callings, which duly diſcharged, require great Pains and Care; but yet the Profits come in, whether the Duties be duly diſcharged or no. Our Calling of the Miniſtry is ſuch; and ſuch are all thoſe Offices, which have annexed unto them a certain ſtanding Revenue. Now into ſuch Callings as theſe every unworthy Fellow that wanteth Maintenance and loveth Eaſe, would be intruding, and there would be no Order kept herein, if there were not left in ſome others a Power to keep back unſufficient Men. There are again divers Callings neceſſary

ceſſary for the Publick, which yet bring in either no Profits at all, or Profits not proportionable to the Pains and Dangers Men muſt undergo in them; ſuch as are the Callings of a Juſtice of Peace, the High Sheriff of a County, a Conſtable, Church-Warden, or a Soldier. Now from theſe Callings, Men of Sufficiency, to avoid Trouble, would withdraw themſelves; and ſo the King and Country ſhould be ſerved either not at all, or by unworthy ones. Here likewiſe would be no Order, if there were not left in ſome others a Power to impoſe thoſe Offices upon ſufficient Men. It may be, thoſe in whom either Power reſideth, may ſome Times, yea often abuſe it; keeping back ſufficient Men, and admitting unſufficient, into Callings of the former; ſparing ſufficient Men, and impoſing upon unſufficient, Offices of the latter Kind. This is not well: But yet what wiſe Man knoweth not, that there could not be avoided a Neceſſity of general Inconveniences, if there ſhould not be left a Poſſibility of particular Miſchiefs? And therefore it is needful there ſhould be this Power of Admitting and Refuſing, of Sparing and Impoſing, in Church and Commonwealth, tho' it may happen to be thus abuſed, rather than for Want of this Power a Multitude of unſufferable Inconveniences (as needs there muſt) ſhould enſue. And from this Warrant muſt every Man have his Warrant for his Outward Calling to any Office or Employment in Church or Commonwealth.

THE third Point remains; The Uſe of a Man's Calling. Let him *walk* in it, *ver.* 17. Let him *abide in it*, *ver.* 20. Let him *abide therein with* GOD. Let us ſee what Duties our Apoſtle here requireth of us, under theſe Phraſes of Abiding in our Callings, and Abiding therein with GOD.

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It may ſeem he would have us ſtick to a Courſe; and when we are in a Calling, not to forſake it, no not for a better, no not upon any Terms. Perhaps ſome have taken it ſo; but certainly the Apoſtle never meant it ſo. For taking the Word [*Calling*] in that Extent wherein he treateth of it in this Chapter, if that were his Meaning, he ſhould conſequently teach that no ſingle Man might marry, nor any Servant become free; which are apparently contrary, both to common Reaſon, and to the very Purpoſe of the Chapter. But taking the Word as we have hitherto ſpoken of it, for ſome ſettled Station and Courſe of Life, is it lawful for a Man to change it, or is he bound to abide in it for ever? I anſwer; It is lawful to change it, ſo it be done with due Caution. It is lawful, firſt, in ſubordinate Callings: For where a Man cannot warrantably climb to an higher, but by the Steps of an inferior Calling, there muſt needs be ſuppoſed a Lawfullneſs of relinquiſhing the inferior. How ſhould we do for Generals for the Wars, if Colonels, and Lieutenants, and Captains, and common Soldiers might not relinquiſh their Charges? And how for Biſhops in the Church, if beneficed Men were rivited in their Cures? It is lawful, ſecondly, yea neceſſary, when the very Calling itſelf, though in itſelf good and lawful, doth yet by ſome Accident become unlawful or unuſeful; as when ſome Manufacture is prohibited by the State, or when ſome later Invention hath made the old unprofitable. It is lawful, fourthly, where there is a Want of ſufficient Men, or not a ſufficient Number of them in ſome Callings, for the Neceſſities of the State: In ſuch Caſes Authority may interpoſe, and cull out Men from other Callings, ſuch as are fit to ſerve in thoſe. Not to branch out too many Particulars, it is lawful generally; where either abſolute Neceſſity enforceth it, or lawful Authority enjoineth it, or a

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Concurrence of weighty Circumſtances, faithfully and deſcretely laid together, requires it.

BUT then it muſt be done with due Cautions. As firſt, not out of Lightneſs. Some Men are ever reſtleſs, as if they had Windmills in their Heads: Every new Crotchet putteth them into a new Courſe. But theſe Rolling-Stones carry their Curſe with them; they ſeldom gather Moſs. If thou art well, keep thyſelf well; leſt thinking to meet with better, thou find worſe. Nor, ſecondly, out of Covetouſneſs or Ambition. Profit and Credit, are Things to be conſidered both in the Choice and Change; but not principally, certainly not wholly. Thirdly, nor out of Sullenneſs, or a Diſcontentedneſs at thy preſent Condition. Content groweth from the Mind, not from the Condition; and therefore Change of the Calling, the Mind unchanged, will either not afford Content, or not long. Much leſs, fourthly, out of an evil Eye againſt thy Neighbour. There is not a baſer Sin than Envy; nor a fouler Mark of Envy, than to forſake thy Trading to juſtle thy Neighbour out of his. Nor, fifthly, out of Faint-heartedneſs. That Man would ſoon dare to be evil, that dareth not long be good. And he that flincheth from his Calling at the firſt Frown, who can ſay he will not flinch from his Conſcience at the next? In an upright Courſe, fear not the *Face of Man*; neither *Leave thy Place, though the Spirit of a Ruler riſe up againſt thee.* But, ſixthly, be ſure thou change not, if thy Calling be of that Nature that it may not be changed. Some Degrees of Magiſtracy ſeem to be of that Nature: And therefore ſome have noted it rather as an Act of Impotency in *Charles* the Fifth, than a Fruit either of Humility, or Wiſdom, or Devotion, that he reſigned his Crown, to betake himſelf to a Cloiſter. But our Calling of the Miniſtry is certainly ſuch.

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There may be a Change of the Station, or Degree in the Miniſtry, upon good Cauſe, and with due Circumſtances; but yet ſtill ſo, as that the main Calling itſelf remain unchanged. This Calling hath in it ſomething that is ſacred and ſingular, and different from other Callings. As therefore, Things once dedicated and hallowed to religious Services, were no more to return to common Uſes; ſo Perſons once ſet apart for the holy Work of the Miniſtry, and inveſted into their Calling with ſolemn Collation of the Holy Ghoſt in a ſpecial Manner; if any more they return to be of that Lump from which they are ſeparated, they do, as it were, puff the bleſſed Breath of *Chriſt* back into his own Face, and renounce their Part in the *Holy Ghoſt*. Bethink thyſelf well, therefore, before-hand, and conſider what thou art doing, when thou beginneſt to reach forth thine Hand towards this ſpiritual Plough: Know, when it is once there, it may not be pulled back again.

This then, that we ſhould perſevere in our Callings untill Death, and not leave or change them upon any Conſideration whatſoever, is not the Thing our Apoſtle meaneth, by abiding in our Callings. The Word importeth divers other Chriſtian Duties, concerning the Uſe of our Callings. I will but touch on them. The firſt is Contentedneſs; that we neither repine at the Meanneſs of our own, nor envy the Eminence of another's Calling. *Art thou called being a Servant? care not for it*, ſaith this Apoſtle. All Men cannot have rich, or eaſy, or honourable Callings: The Neceſſity of the Whole, requireth that ſome ſhould drudge in baſer and meaner Offices. Grudge not, then, at thine own Lot; for not the meaneſt Calling, but hath a Promiſe of God's Bleſſing: neither envy another's Lot; for not the greateſt

greateſt Calling, but is attended with worldly Vexations. Whatſoever thy Calling is, therein abide: be content with it.

THE Second is Faithfulneſs and Induſtry. What is here called *abiding in it*, is at ver. 17. called *walking in it*; and in *Rom.* 12. *waiting on it*. *Let him that hath an Office, wait on his Office. It is required in Stewards, that a Man be found faithfull*; and every Man in his Calling, is *a Steward*. He that profeſſeth a Calling, and doth nothing in it, doth no more abide in it, than he that leaveth it, or he that never had it. Whatſoever Calling thou haſt undertaken, *therein abide:* be *painfull* in it.

THE Third is Sobriety; that we keep ourſelves within the proper Bounds and Limits of our Callings. For how doth he abide in his Calling, that is ever and anon flying out of it, or ſtarting beyond it; like an extravagant Soldier, that is always breaking Rank? Let the Church of *Rome* allow Vicars to diſpoſe of Crowns, and Women of Sacraments. As for thee, whatſoever thy Calling be, *therein abide:* keep within the Bounds of it.

BUT yet abide with GOD. That Clauſe was not added for nothing: it teacheth thee alſo ſome Duties; Firſt, ſo to demean thyſelf in thy particular Calling, that thou do nothing but what may ſtand with thy general Calling. Magiſtrate, or Miniſter, or Lawyer, or Merchant, or Artificer, or whatſoever thou art, remember thou art a Chriſtian. Pretend not the Neceſſities of thy particular Calling to any Breach of the leaſt of thoſe Laws of GOD, which muſt rule thy general Calling. GOD is the Author of both Callings: Of thy

thy General Calling, and of thy Particular Calling too. Do not think He hath called thee to Juſtice in the one, and to Couſenage in the other; to Simplicity in the one, and to Diſſimulation in the other; to Holineſs in the one, and to Prophaneneſs in the other: In a Word, to an entire and univerſal Obedience in the one, and to any Kind or Degree of Diſobedience in the other.

It teacheth thee, Secondly, not to ingulfe thyſelf ſo into the Buſineſſes of thy particular Calling, as to abridge thyſelf of convenient Opportunities for the Exerciſe of thoſe religious Duties, which thou art bound to perform, by Virtue of thy general Calling; as Prayer, Thankſgiving, Meditation. God alloweth thee to ſerve thyſelf; but He commandeth thee to ſerve Him too. Be not thou ſo all for thyſelf, as to forget Him: But as thou art ready to embrace that Liberty, which He hath given thee, to ſerve thyſelf, ſo make a Conſcience to perform thoſe Duties which He hath required of thee for his Service. Work, and ſpare not; but yet pray too, or elſe work not. Prayer is the Means to procure a Bleſſing upon thy Labours, from his Hands, who never faileth to ſerve them, that never fail to ſerve Him. Did ever any Man *ſerve* God *for nought?* A Man cannot have ſo comfortable Aſſurance, that he ſhall proſper in the Affairs he taketh in Hand, by any other Means, as by making God the *Alpha* and *Omega* of his Endeavours; by beginning them in his Name, and directing them to his Glory. Neither is this a Point of Duty only, in regard of God's Command; or a Point of Wiſdom only, to make our Labours ſucceſsful; but it is a Point of Juſtice too, as due by Way of Reſtitution. We make bold with his Day, and diſpenſe with ſome of that Time, which he hath ſanctified unto his Ser-

vice, for our own Neceſſities: It is equal, we ſhould allow Him at leaſt as much of ours, as we borrow of his; though it be for our Neceſſities, or lawful Comforts: but if we rob Him of ſome of his Time, (as too often we do) employing it in our own Buſineſſes, without the Warrant of a juſt Neceſſity, we are to know that it is Theft; yea, Theft in the higheſt Degree, Sacrilege; and that therefore we are bound, at leaſt as far as petty Thieves were in the Law, to a fourfold Reſtitution. Abide in thy Calling, by doing thine own Part, and labouring faithfully; but yet ſo, as GOD's Part be not forgotten, in ſerving Him daily.

IT teacheth thee, Thirdly, to watch over the ſpecial Sins of thy particular Calling. Sins, I mean, not that cleave neceſſarily to the Calling; for then the Calling itſelf would be unlawful: but Sins, to the Temptations whereof thy Calling layeth thee open, more than it doth unto other Sins, or more than ſome other Callings would do unto the ſame Sins; and wherewith, whilſt thou art ſtirring about the Buſineſſes of thy Calling, thou mayſt be ſooneſt overtaken, if thou doſt not heedfully watch over thyſelf and them. The Magiſtrates Sins, Partiality and Injuſtice; the Miniſters Sins, Sloth and Flattery; the Lawyers Sins, Maintenance and Colluſion; the Merchants Sins, Lying and Deceitfulneſs; the Courtiers Sins, Ambition and Diſſimulation; the Great Man's Sins, Pride and Oppreſſion; the Gentleman's Sins, Riot and Prodigality; the Officers Sins, Bribery and Extortion; the Countryman's Sins, Envy and Diſcontent; the Servants Sins, Talebearing and Purloining. In every State of Life, there is a Kind of Opportunity to ſome ſpecial Sin;

Sin; wherein if our Watchfulneſs be not the greater, we cannot abide therein with God.

God grant that every one of us may remember ſo much of what hath been taught, as is needful for each of us; and faithfully apply it unto our own Souls and Conſciences, and make a profitable and ſeaſonable Uſe of it in the whole Courſe of our Lives; even for *Jeſus Chriſt* his Sake, his bleſſed Son, and our alone Saviour.

A

SERMON

PREACH'D AT

St. PAUL's Croſs, LONDON,

November 21, M.DC.XXIV.

1 TIM. iv. 4.

For every Creature of GOD *is good: and nothing to be refuſed, if it be received with Thankſgiving.*

OF that great and univerſal Apoſtaſy, which ſhould be in the Church, through the Tyranny and Fraud of *Antichriſt*; there are elſewhere in the Scriptures more full, ſcarce any where more plain Predictions, than in this Paſſage of St. *Paul*, whereof my Text is a Part. The Quality of the Doctrines foretold, Verſe 1. Contrary to the Faith, Erroneous, Devilliſh. [*Now the Spirit ſpeaketh*

ſpeaketh expreſly, that in the latter Times ſome ſhall depart from the Faith, giving Heed to ſeducing Spirits, and Doctrines of Devils.] The Quality of the Doctors foretold, ver. 2. Lyars, Hypocritical, Unconſcionable: [*Speaking Lies in Hypocriſy, having their Conſciences ſeared with a hot Iron.*] But leſt theſe Generalities ſhould ſeem not ſufficiently diſtinctive, each Side charging other (as commonly it happeneth, where Differences are about Religion) with Apoſtaſy, and Error, and Falſhood, and Hypocriſy: The Apoſtle thought it needful to point out thoſe Antichriſtian Doctors more diſtinctly, by ſpecifying ſome Particulars of their devilliſh Doctrines. For which Purpoſe, he giveth Inſtance in two of their Doctrines; whereof he maketh Choice, not as being ſimply the worſt of all the reſt (though bad enough) but as being more eaſily diſcernable than moſt of the reſt, *viz.* a Prohibition of Marriage, and an Injunction of Abſtinence from certain Meats. Which Particulars, being ſo agreeable to the preſent Tenets of the *Romiſh* Synagogue, do give even of themſelves alone, a ſtrong Suſpicion, that there is the Seat of *Antichriſt*. But joined unto the other Propheſies of St. *Paul*, and St. *John*, in other Places, make it ſo unqueſtionable, that they who will needs think the Pope is not *Antichriſt*, may at the leaſt wonder, by what ſtrange Chance it fell out, that theſe Apoſtles ſhould draw the Picture of *Antichriſt*, in every Point and Limb, ſo juſt like the Pope, and yet never think of him.

THE Words of the Text, are the Ground of a Confutation; properly of the latter of theſe two Errors, concerning Abſtinence from certain Meats: but yet ſo, as it ſtrongly overthroweth the other too, concerning Marriage; and in general, all other ſuperſtitious Precepts, or Prohibitions, of

like Nature. Marriage being the holy Ordinance of GOD, as Meats are the good Creatures of GOD; and neither Marriage, nor Meats, nor any other Creature or Ordinance, being to be refuſed as upon Tie of Conſcience, provided they be received with ſuch Thankfulneſs, and ſuch other requiſite Conditions, as become Chriſtian Men. *For every Creature of* GOD *is good; and nothing to be refuſed, if it be received with Thankſgiving.*

WHICH Words give us Occaſion to conſider three Points, according to the Number and Order of the ſeveral Clauſes in this Verſe: Firſt, the Quality of GOD's Creatures, as they come from Him, and are given to us: [*Every Creature of* GOD *is good.*] Secondly, the Uſe of GOD's Creatures, conſiſting in their Lawfulneſs, and our Liberty: [*And nothing to be refuſed.*] Thirdly, a Condition neceſſary on our Parts, leſt the Creatures otherwiſe good and lawful, ſhould become unto us evil and hurtful; and that is Thankfulneſs, [*If it be received with Thankſgiving.*] The two firſt, ſet out the Bounty of GOD towards us, who hath made a World of Creatures, and all good; and hath not envied us the Uſe of any of them: and the third, containeth our Duty unto GOD in regard thereof, *viz.* to return unto Him, for the free Uſe of all his good Creatures, the Tribute of our Thanks. Of theſe three Points, it is my Purpoſe, by GOD's Grace, to ſpeak: and firſt of the Firſt, *Every Creature of* GOD *is good.*

BY Creature underſtand, not only ſuch as are appointed for Nouriſhment, but all Kind of created Beings; the Heaven and the Earth, and all Things therein, viſible and inviſible, with all their ſeveral Properties. Of all and each of theſe the Apoſtle's Aſſertion is true; *Every Creature of* GOD

God *is good.* Every Creature which God hath made is good; good abſolutely and in itſelf as a Thing; good in that it ſetteth forth the Glory of him that made it as a Creature; good as a Part of the World, for the Service it doth to Man and other Creatures.

Hereof we need no other Teſtimony than God's own Approbation, regiſter'd in the Story of the Creation; where we may ſee God's Allowance ſtamped, both upon the ſeveral Creatures of each Day, that they were good, and upon the whole Frame of the Creatures, when the Work was finiſhed, that behold they were exceeding good. In this goodly Fabrick of Nature, that which is beyond all is the Harmony of the Parts, exceeding in Goodneſs, Beauty, and Perfection, yet ſo as no one Part is ſuperfluous or unprofitable, or, if conſidered ſingly, deſtitute of its proper Goodneſs and Uſefulneſs. As in the natural Body of a Man, not the leaſt Member, or String, or Sinew, but hath its proper Office in the Body; and as in the artificial Body of a Clock, not the leaſt Wheel, or Pin, but hath its proper Work and Uſe in the Engine: God hath given to every Thing He hath made that Number, Weight, and Meaſure of Goodneſs which He ſaw fitteſt for it unto thoſe Ends for which He made it. *Every Creature of* God *is good.*

Even thoſe Creatures, which are apparently hurtful, as Serpents, and wild Beaſts, and ſundry poiſonous Plants; but above all, the Devils, and curſed Angels: Even theſe alſo are good, as they are the Creatures of God, and the Workmanſhip of his Hands. It is only through Sin that they are evil; either to us, as the reſt; or in themſelves, as the Devils. Theſe, now wicked Angels, were glorious Creatures at the firſt; by their own voluntary Tranſ-

Tranſgreſſion it is that they are now the worſt and the baſeſt. And as for all the other Creatures of GOD, made to do us Service, they were at firſt, and ſtill are, good in themſelves; if there cleaveth to them any Evil, whereby they become hurtful to us, that is by Accident, and we have to thank none but ourſelves for that. For who, or what, could have harm'd us, if we had been Followers of that which was good? It was not of their own Accord, but through our Sinfulneſs, that the Creatures became Subject unto Vanity and capable either to do or to ſuffer ill. They had been ſtill harmleſs, if we had been ſtill faultleſs: It was our Sin that at once forfeited both our Innocency and theirs. If then we ſee any Ill in them, or find any Ill by them, let us not lay the Blame upon them; let us rather beſtow our Blame where it is moſt due, upon ourſelves. When we ſuffer, we blame the Creatures; this Weather, that Flood, ſuch a Storm, hath blaſted our Fruits, ſanded our Grounds, ſhipwreck'd our Wares, and undone us; when, alas! theſe have neither Heart nor Strength againſt us, but what ourſelves put into them by our Sins. Every Senſe of Evil thereof in or from the Creatures, ſhould work in us a Senſe of our Diſobedience to GOD, ſhould increaſe in us a Deteſtation of the Sins we have committed againſt GOD, ſhould teach us, by condemning ourſelves, to acquit the good Creatures of GOD, which, as they are good in themſelves, ſo ſhould they have been ever good to us, if we had been true to ourſelves, and continued good and faithful Servants to GOD. They are all good, do not thou accuſe any of them, and ſay they are evil, do not thou abuſe any of them, and make them evil.

HITHERTO of the firſt Point, the Goodneſs of the Creatures; the ſecond, is their Uſe, conſiſting in

in their Lawfulneſs and our Liberty, *Every Creature of* GOD *is good, and nothing to be refuſed. Nothing*, that is, agreeably to the former Verſe, nothing fit for Food; but more generally, and ſo I rather think the Apoſtle intendeth it, *no Creature of* GOD, whereof we have Uſe or Service in any Kind whatſoever. *Nothing*, which may yield us any Content for the Support of this Life, in Point of Health, Eaſe, Profit, Delight, or otherwiſe, with due Sobriety, and other requiſite Conditions; nothing is to be refuſed. By which Refuſal the Apoſtle meaneth not a bare Forbearance of the Things, (for we both may, and in many Caſes ought ſo to refuſe ſome of the Creatures) but the Thing he forbiddeth is, the Forbearance of the Creature as upon immediate Tie of Conſcience, *viz.* either out of a ſuperſtitious Opinion of the Unlawfulneſs of any Creature, or ſome ſuppoſed natural or legal Uncleanneſs in it; or out of a like ſuperſtitious Opinion of ſome extraordinary Perfection, or Holineſs in ſuch Refuſal. All the Creatures of GOD are lawful for us to uſe. It is againſt Chriſtian Liberty, either to charge the Uſe of them with Sin, or to place Holineſs in the abſtaining from them.

Now the Ground of this our Right or Liberty unto the Creatures is double: The one, GOD's Ordinance at the firſt Creation; the other, *Chriſt*'s Purchaſe in the Work of Redemption. At the Creation, GOD made all Things for Man's Uſe, as He did Man for his own Service; and as He reſerved to Himſelf his abſolute Sovereignty over Man, ſo He gave unto Man a Kind of limited Sovereignty over the Creatures. *He hath put all Things in Subjection under our Feet*, ſaith *David*, Pſal. viii.

AND

AND if by Sin we loſt that firſt Title to the Creature, yet GOD the Father hath granted us, and GOD the Son hath acquired us, and GOD the Holy Ghoſt hath ſealed us a new Patent. By it, whatſoever Defect is in our old Evidence is ſupplied; and by Virtue of it we may renew our Claim to the Creatures. The bleſſed Son of GOD *having made Peace through the Blood of his Croſs*, hath reconciled us to his Father, and therein alſo reconciled the Creatures both to us and Him; *reconciling by Him*, ſaith the Apoſtle, *Col.* i. 20. *all Things* (not Men only) *unto himſelf*. For GOD having given us his Son *the Heir of all Things*, hath He not *with Him given us all Things* elſe? Hath He not permitted us the free Uſe of his Creatures in as ample Right as ever? And as verily as *Chriſt* is GOD's, ſo verily, if we be *Chriſt's*, *all Things are ours*.

LET us in the third Place enquire a little what is the juſt Extent of our Chriſtian Liberty unto the Creatures, and what Reſtraints it may admit. A Point very needful to be known for the Reſolution of many Doubts in Conſcience, and for the cutting off of many Queſtions and Diſputes in the Church. Since I may not allow this Enquiry ſo large a Diſcourſe as it deſerveth, I ſhall deſire you to conſider theſe Poſitions following.

THE firſt, Our Chriſtian Liberty extendeth to all the Creatures of GOD. This ariſeth clearly from what hath been already delivered; and the Teſtimonies of Scripture for it are expreſs. *All Things are pure, all Things are lawful, all are yours*, and *nothing to be refuſed*.

THE ſecond Poſition. Our Chriſtian Liberty equally reſpecteth the uſing and the not uſing of any

any of God's Creatures. There is no Creature but a Chriſtian, by Virtue of his Liberty, as he may uſe it upon juſt Occaſion, ſo he may alſo upon juſt Cauſe refuſe it. *All Things are lawful for me*, ſaith St. *Paul*, *but I will not be brought under the Power of any*. Where he eſtabliſheth this Liberty in both the Parts of it: Liberty to uſe the Creatures, or elſe they had not all been lawful for him; and yet Liberty not to uſe them, or elſe he had been under the Power of ſome of them. Whence it followeth, that all the Creatures of God ſtand, in the Nature of Things, indifferent; that is, ſuch as may indifferently be either uſed or not uſed, according as the Rules of Diſcretion, Circumſtances duly conſidered, ſhall direct.

The third Poſition. Our Chriſtian Liberty in uſing or not uſing the Creature, may without Prejudice admit of ſome Reſtraint in the Practice of it. A Chriſtian muſt never do unlawful, nor yet always lawful Things. St. *Paul* had Liberty to eat Fleſh, and he uſed that Liberty; yet he knew there might be ſome Caſes, wherein to abridge himſelf of the Uſe of that Liberty, ſo as not to eat Fleſh whilſt the World ſtandeth. What thoſe Reſtraints are, that we may the better underſtand, let us go on to

The fourth Poſition. Sobriety may and ought to reſtrain us in the outward Practice of our Chriſtian Liberty. For our Diet, all Fiſh, Fleſh, and Fowl, and Fruits, are lawful for us, as well as Bread and Herbs; but may we therefore fare deliciouſly and ſumptuouſly every Day, under Pretence of Chriſtian Liberty? In all other Things of like Nature, in our Buildings, in our Furniture, in our Marriages, in other Things, we ought as well to conſider what in Chriſtian Sobriety is meet for us

to

to do, as what in Chriſtian Liberty may be done. Scarce is there any one Thing wherein the Devil putteth Slurs upon us more frequently, yea, and more dangerouſly too, becauſe unſuſpected, than in this very Thing, in making us take the uttermoſt of our Freedom in the Uſe of indifferent Things. It therefore concerneth us ſo much the more to keep a ſober Watch over ourſelves in the Uſe of GOD's good Creatures, leſt otherwiſe, under the fair Title of Chriſtian Liberty, we yield ourſelves to a carnal Licentiouſneſs.

THE fifth Poſition. As Sobriety, ſo Charity alſo may and ought to reſtrain us in the outward Exerciſe of our Chriſtian Liberty: Charity, I ſay, both to ourſelves and others.

Firſt, To ourſelves. If we are to cut off our Right-Hand, and to pluck out the Right-Eye, and to caſt them from us when they offend us, much more ought we to deny ourſelves the Uſe of ſuch outward lawful Things, as by Experience we have found or have otherwiſe Cauſe to ſuſpect to be hurtful either to our Bodies or Souls. So a Man may and ſhould refrain from Meats, which may endanger his bodily Health: But how much more from every Thing that may endanger the Health of his Soul? If thou findeſt thyſelf tempted to Covetouſneſs, Pride, Uncleanneſs, Superſtition, Cruelty, any Sin, by Reaſon of any of the Creatures, it is better for thee to make a Covenant with thine Eyes, and Ears, and Hands, and Senſes, not to have any thing to do with ſuch Things, than by gratifying them therein caſt both thyſelf and them into Hell. Better, by our voluntary Abſtinence, to part with ſome of our Liberty to the Creatures, than by our voluntary Tranſgreſſion forfeit all, and become the Devil's Captives.

BUT

But Charity reacheth to our Brethren alſo, of whom we are to have a due Regard in our Uſe of the Creatures. An Argument wherein St. *Paul* often enlargeth himſelf. The Reſolution every where is, that *all Things be done to Edification*; that Things lawful become inexpedient, when they offend rather than edify; that though *all Things indeed are pure, yet it is evil for that Man which uſeth them with Offence*; that albeit Fleſh, and Wine, and other Things, be lawful, yet *it is good neither to eat Fleſh, nor to drink Wine, nor to do any Thing whereby a Man ſtumbleth, or is offended, or made weak.* And, in general, that in Caſe of Scandal, for our weak Brother's Sake, we may, and ſometimes ought, to abridge ourſelves of ſome Part of our lawful Liberty.

Sixthly, The Determination of Superiors may and ought to reſtrain us in the outward Exerciſe of our *Chriſtian* Liberty. We muſt *ſubmit ourſelves to every Ordinance of Man*, ſaith St. *Peter*, 1 *Pet.* ii. 13. and it is neceſſary we ſhould do ſo; for *ſo is the Will of* God, ver. 15. Neither is it againſt *Chriſtian* Liberty if we do ſo; for we are ſtill as free as before: rather if we do not ſo, we *abuſe our Liberty for a Cloak of Maliciouſneſs*, as it followeth there, ver. 16. And St. *Paul* telleth us, we *muſt needs be ſubject, not only for Fear*, becauſe the Magiſtrate *carrieth not the Sword in vain, but alſo for Conſcience Sake*; becauſe *the Powers that are, are ordained of* God. This Duty, ſo fully preſſed, and ſo uniformly by theſe two grand Apoſtles, is moſt apparent in private Societies. In a Family, the Maſter, who is a Kind of petty Monarch there, hath Authority to preſcribe to his Children and Servants, in the Uſe of thoſe indifferent Things; whereto yet they, as Chriſtians, have as much Liberty as he. The Servant, tho'

he be the LORD's Freeman, yet is limited in his Diet, Lodging, and many other Things, by his Maſter: and he is to ſubmit himſelf to his Maſter's Appointment in theſe Things, though perhaps in his private Affection, he had rather his Maſter had appointed otherwiſe; and perhaps withall, in his private Judgment, doth verily think it fitter his Maſter ſhould appoint otherwiſe.

AND look what Power the Maſter hath over his Servants for the Ordering of his Family; the ſame hath the Supreme Magiſtrate over his Subjects, for the peaceable Ordering of the Commonwealth. We muſt not, then, interpret the Determinations of Magiſtrates, in the Uſe of the Creatures, to be contrary to the Liberty of a Chriſtian; or under that Colour, exempt Inferiors from their Obedience to ſuch Determinations.

Seventhly, IN the Uſe of the Creatures, and all indifferent Things, we ought to bear a greater regard to our publick Governors, than to our private Brethren; and be more careful to obey them, than to ſatisfy theſe, if the ſame Courſe will not ſatisfy both. Say what can be ſaid, in the Behalf of a Brother; all the ſame, and more may be ſaid for a Governor. For a Governor is a Brother too, and ſomething more; and Duty is Charity too, and ſomething more. If then, I may not offend my Brother, then certainly not my Governor; becauſe he is my Brother too, as well as the other is: And the ſame Charity, that bindeth me to ſatisfy another Brother, equally bindeth me to ſatisfy this. When the Scales hang thus even, ſhall not the Acceſſion of Magiſtracy to common Brotherhood in him, and of Duty to common Charity in me, be enough to caſt it clear for the Magiſtrate? Shall a Servant in a Family, rather than

than offend his Fellow-Servant, disobey his Master? And is not a double Scandal against Charity and Duty, both (for Duty implieth Charity) greater than a single Scandal against Charity alone? If private Men will be offended at our Obedience to publick Governors, we can but be sorry for it: We may not redeem their Offence by our Disobedience.

Our Eighth and last Position is, no Respect whatsoever can, or ought to diminish the inward Freedom of the Conscience to any of the Creatures: And this inward Freedom is it, wherein especially consisteth our Christian Liberty to the Creature. Now this Liberty consisteth in a certain Resolution of Judgment; and a certain Persuasion of Conscience arising thence, that all the Creatures of God are in themselves lawful, and free for us either to use or refuse, as we shall see expedient for us: And that neither the Use nor the Forbearance of them, doth of itself either commend or discommend us unto God, or any way either please Him as a Part of his Worship, or offend Him as a Transgression of his Law.

But this inward Freedom once established in our Hearts, and our Consciences fully persuaded thereof, let us thenceforth make no Scruple to admit of such just Restraints in the outward Exercise of it, as Christian Sobriety, Charity, and Duty shall require. For we must know, that the Liberty of a Christian is not in eating, and wearing, and doing, what and when, and where and how he list; but in being assured, that it is all one before God, (in the Things themselves barely considered) whether he eat or not eat, wear or not wear, do or not do, this or that: and that therefore, as he may upon just Cause eat and wear,

and do; ſo he may upon juſt Cauſe, alſo, refuſe to eat, or wear, or do this Thing or that. Indeed otherwiſe, if we well conſider it, it were but the empty Name of Liberty, without the Thing: For how is it Liberty, if a Man be determinately bound one Way, and not left indifferent and equal to either? If then the Regards of Sobriety, Charity, and Duty, do not require a Forbearance, thou knoweſt *every Creature of* GOD *is good, and nothing to be refuſed.* Thou haſt thy Liberty, therefore, and mayſt, according to that Liberty, freely uſe that Creature. But if any of thoſe Reſpects require thou ſhouldſt forbear, thou knoweſt that the Creature ſtill is good; and as not to be refuſed, ſo not to be impoſed: Thou haſt thy Liberty, therefore, here, as before; and oughteſt, according to that Liberty, freely to abſtain from that Creature. Both in uſing and refuſing, the Conſcience is ſtill free; and as well the Uſe as the Refuſal, and as well the Refuſal as the Uſe, equally belong to the true Liberty of a Chriſtian.

WE have ſeen now, what Liberty GOD hath allowed us; and therein we may ſee, alſo, his great Goodneſs towards us, in making ſuch a World of Creatures, and all of them Good; and not envying us the free Uſe of thoſe good Creatures. But where is our Duty anſwerable to this Bounty? Where is our Thankfulneſs proportionable to ſuch Receipts? Let us not rejoice too much in the Creature's Goodneſs, nor glory too much in our Freedom; unleſs there be in us, withall, a due Care to perform the Condition, which GOD requireth in Lieu thereof; neither can their Goodneſs do us Good, nor our Freedom exempt us from Evil. And that Condition is, *the Duty of Thankſgiving*, expreſſed in the laſt Clauſe of the Verſe, [*If it be received with Thankſgiving.*]

Forget this, and we undo all that we have hitherto done, and deſtroy all that we have already eſtabliſhed, concerning both the Goodneſs of the Creature, and our Liberty in the Uſe thereof: for without Thankſgiving, neither can we partake their Goodneſs, nor uſe our own Liberty, with Comfort. Of this, therefore, in the next Place.

And firſt we are to know, that by Thankſgiving in my Text, is not meant only that ſubſequent Act, whereby we render unto God Praiſe and Thanks for the Creature, after we have received it; but we are to extend the Word farther, even to thoſe precedent Acts of Prayer, whereby we beſeech God to give his Bleſſing to the Creature. For what in this Verſe is called Thankſgiving, is in the next Verſe comprehended under the Name of Prayer. And we ſhall accordingly find in the Scriptures elſewhere, the Words εὐλογία, and εὐχαριστία, the one whereof ſignifieth properly *Bleſſing*, the other *Thankſgiving*; uſed often promiſcuouſly the one for the other. Both theſe, then, a Sacrifice of Prayer before we uſe any of the good Creatures of God, and a Sacrifice of Praiſe after we have uſed them; the Bleſſing wherewith we bleſs the Creature in the Name of God, and the Bleſſing wherewith we bleſs the Name of God for the Creature: Both theſe, I ſay, together, is the juſt Extent of that Thankſgiving, whereof my Text ſpeaketh.

Concerning Meats and Drinks, unto which our Apoſtle hath ſpecial Reference in this whole Paſſage: This Duty of Thankſgiving hath been eſtabliſhed in the common Practice of Chriſtians; not only with inward Thankfulneſs of Heart, to recount and acknowledge God's Goodneſs to them therein, but alſo outwardly to expreſs the ſame in

a ſolemn Form of Bleſſing or Thankſgiving. Which very Phraſes, whether or no they have Ground, (as to me it ſeemeth they have) from thoſe Words of our Apoſtle, 1 *Cor.* x. [*For if I by* Grace *be a Partaker, why am I evil ſpoken of for that, for which I give Thanks.*] And this, I ſay, howſoever it be, hath ſufficient Ground from the Examples of *Chriſt*, and of his Holy Apoſtles; from whom, the Cuſtom of giving Thanks at Meals, ſeemeth to have been derived, throughout all ſucceeding Ages. Of *Chriſt* Himſelf we read, that He bleſſed and gave Thanks in the Name of Himſelf and the People, before Meat. And St. *Luke* relateth of St. *Paul*, *Acts* 27. when he and his Company in the Ship were to refreſh themſelves after a long Faſt, that he took Bread, firſt *Gave Thanks to* GOD *in the Preſence of them all*, and then *break it, and began to eat*: yea, St. *Paul* himſelf ſo ſpeaketh of it, *Rom.* 14. as of the known Practiſe of the Church, among Chriſtians of all Sorts, weak and ſtrong. He that was *ſtrong in the Faith*, and knew the Liberty he had in *Chriſt*, to eat indifferently of all Kinds of Meats, did eat of all, and gave GOD Thanks for all. The weak Chriſtian, too, who made Scruple of ſome Kinds of Meats, and contented himſelf with Herbs, and ſuch like Things, yet gave GOD Thanks for his Herbs, and for whatſoever he durſt eat. *He that eateth, eateth to the* LORD, (ſaith he there, at Verſe 6.) *for he giveth* GOD *Thanks*; *and he that eateth not, to the* LORD *he eateth not, and giveth* GOD *Thanks* too. Notwithſtanding they differed, concerning the lawful or unlawful Uſe of ſome Meats; yet they conſented both in their Judgment and Practice, in the Performance of this religious Service of Thankſgiving.

AND

AND not only Meats and Drinks, but every other good Creature of GOD, ought to be received with Thankfulneſs. And if in theſe Things alſo, we make ſome outward Expreſſion of the Thankfulneſs of our Hearts, we ſhall therein do an acceptable Service to GOD, and comfortable to our own Souls. For this Cauſe, GOD inſtituted of old, ſolemn Feaſts and Sacrifices, together with the Sanctifying of the firſt Fruits, and of the firſt Born, and divers other Ordinances of that Nature, as to be fit Remembrancers unto them of their Duty of Thankfulneſs, ſo to be Teſtimonies and Expreſſions of their Performance of that Duty.

BUT if not always the outward Manifeſtation thereof, yet GOD ever expecteth, at leaſt, true and inward Thankfulneſs for the Uſe of his good Creatures. *Whatſoever you do in Word or Deed, do all in the Name of the* LORD Jeſus, *giving Thanks unto* GOD *and the Father by Him*, Col. 3. *Be careful for nothing; but in every thing, by Prayer and Supplication with Thankſgiving, let your Requeſt be made known unto* GOD, Phil. 4. *Bleſs the* LORD, *O my Soul*, (ſaith *David* in *Pſal.* 103.) *and all that is within me, praiſe his holy Name: Praiſe the* LORD, *O my Soul, and forget not all his Benefits.* Forget not all his Benefits; as much as to ſay, by an ordinary *Hebraiſm*, forget not any of all his Benefits. He ſummoneth all that is in him, to bleſs GOD for all he hath from Him: He thought it was neceſſary for him, not to receive any of the good Creatures of GOD, without Thankſgiving.

THIS Thankſgiving ſanctifieth unto us the Uſe of the good Creatures of GOD, which is the very Reaſon St. *Paul* giveth of this Direction, *Every Creature of* GOD, *is Good*, ſaith he, *and nothing to be refuſed, if it be received with Thankſgiving*;

for

for *it is ſanctified by the Word of* GOD, *and Prayer.* Underſtand not, by the Word of GOD there, his written Word; but rather the Word of his Power and Providence, whereby He ordereth and commandeth his Creatures, in their ſeveral Kinds, to afford us ſuch Service and Comforts, as He hath thought good. Which ſanctifying of the Creatures, by the Word of GOD, implieth two Things: The one, reſpecting the Creatures, that they do their kindly Office to us; the other, reſpecting us, that we reap holy Comfort from them. For the plainer Underſtanding of both which, inſtance ſhall be given in the Creatures appointed for our Nouriſhment; and what is ſaid of them, we may apply to every other Creature, in the proper Kind thereof.

FIRST then, the Creatures appointed for Food, are ſanctified by the Word of GOD, when together with the Creatures, He giveth his Bleſſing to go along with it; by his powerful Word, commanding it, and by that Command, enabling it to feed us. Which is the true Meaning of that Speech in *Deut.* 8. alledged by our Saviour againſt the Tempter; [*Man liveth not by Bread only, but by every Word that proceedeth out of the Mouth of* GOD.] Alas! What is Bread to nouriſh us, without his Word? Unleſs He ſay the Word, and command the Bread to do it, there is no more Strength in Bread, than in Stones. If ſanctified with GOD's Word of Bleſſing, a little Pulſe and Water ſhall feed *Daniel* as freſh, and fair, as the King's Dainties his Companions; a Cake and a Cruſe of Water, ſhall ſuffice *Elijah* Nouriſhment enough to *walk in the Strength thereof, forty Days and Nights.* But if GOD's Word and Bleſſing be wanting, the lean Kine may eat up the Fat, and be as thin and hollow, and ill-liking as before:

And

And we may, as the Prophet *Haggai* ſpeaketh, *eat much and not have enough, drink* our Fills *and not be filled.*

This firſt Degree of the Creature's Sanctification by the Word of God, is a common Bleſſing upon the Creatures, whereof, as of the Light and Dew of Heaven, the Wicked partake as well as the Godly. But there is a ſecond Degree beyond this, which is proper and peculiar to the Godly; and that is, when God not only by the Word of his Power beſtoweth a Bleſſing upon the Creature, but alſo cauſeth the Eccho of that Word to ſound in our Hearts by the Voice of his Holy Spirit, and giveth us a ſenſible Taſte of his Goodneſs therein, filling our Hearts not only with that Joy and Gladneſs which ariſeth from the refreſhing of our natural Strength, but alſo Joy and Gladneſs more ſpiritual than that, ariſing from the Contemplation of the Favour of God towards us in the Face of his Son, that which *David* calleth *the Light of his Countenance.* And this Duty of Thankſgiving is appointed by God, as the neceſſary Means and proper Inſtrument to procure that Word of Bleſſing from him. When we have performed this ſincerely and faithfully, our Hearts may then, with a moſt chearful, but yet humble Confidence, ſay, *Amen, So be it:* In full Aſſurance that God will crown our *Amen* with his bleſſing his Creatures unto us, when we bleſs Him for them, and ſanctifying their Uſe to our Comfort, when we magnify his Goodneſs for the Receipt.

The firſt Inference from hence may be, ſhall I ſay, for Trial; or may I not rather ſay, for Conviction? ſince we ſhall learn thereby not ſo much to examine our Thankfulneſs, how true it is, as to diſcover our Unthankfulneſs, how foul it is. And how

how ſhould that Diſcovery caſt us down to a deep Condemnation of ourſelves for ſo much both Unjuſtice and Profaneneſs, when we ſhall find ourſelves guilty of ſo many Failings in the Performance of ſuch a neceſſary Duty? But we cannot abide to hear this: We unthankful to GOD! far be that from us: We ſcarce ever ſpeak of any Thing we have, or have done and ſuffered, but we ſend this Clauſe after it, *I thank* GOD *for it.* And how are we unthankful, ſeeing we do thus? It is a true Saying, which one ſaith, *Thanking of* GOD *is a Thing all Men do, and yet none do as they ſhould.* I thank GOD for it, is, as many uſe it, rather a By-word than a Thankſgiving: So far from being an acceptable Service to GOD, that it is rather a taking of his holy Name invain. But if we will conſider duly not ſo much how near we draw to GOD with our Lips, as how far our Hearts are from Him when we ſay ſo, we ſhall ſee what ſmall Reaſon we have, upon ſuch a ſlender Lip-labour, to think ourſelves diſcharged from the Sin of Unthankfulneſs. Though we ſay, I thank GOD, a thouſand and a thouſand Times over, yet if in our Deeds we bewray foul Unthankfulneſs, we do thereby but make ourſelves greater and deeper Liars.

THERE are required to true Thankfulneſs three Things; Recognition, Eſtimation, Retribution. He that hath received a Benefit from another, ought firſt, faithfully to acknowledge it; ſecondly, to value it worthily; thirdly, to endeavour really to requite it: And whoſo faileth in any of theſe, is unthankful more or leſs. Let us a little conſider how we behave ourſelves in each of theſe Reſpects. In every of which we will inſtance but in two Kinds, and ſo we ſhall have ſix Degrees of Ingratitude; ſtill holding ourſelves as cloſe as we can to the

the preſent Point, concerning our Thankfulneſs or Unthankfulneſs, as it reſpecteth the Uſe we have of the good Creatures of God.

And firſt, we fail in our Recognition, and in the due Acknowledgment of God's Bleſſings. And let that be the firſt Degree of our Unthankfulneſs, letting ſo many Bleſſings ſlip by us, without any Regard: Whereas Knowledge muſt ever go before Acknowledgment, and Apprehenſion before Confeſſion. There is a twofold Confeſſion to be made to God, the one of our Sins, the other of his Goodneſs: That belongeth to Repentance, this to Thankfulneſs. Both of them conſiſt in an Acknowledgment; and in both the Acknowledgment is moſt faithful when it is moſt punctual: And in both we make Default for want of taking ſuch particular Information as we ought and might. In our Repentance we content ourſelves commonly with a general Confeſſion of our Sins, or at the moſt, of a few groſſer Falls; and if we do that, we think we have made an excellent Confeſſion. So in our Thankſgivings, ordinarily we content ourſelves with a general Acknowledgment of God's Goodneſs and Mercies to us, or ſometimes poſſibly recount eminent Favours, and this is all we do. But we do indeed in both theſe deal unfaithfully with God, and with our own Souls. If we deſire to ſhew ourſelves truly penitent, we ſhould take Knowledge, ſo far as poſſibly we could, of all our Sins, ſmall and great, and bring them all before God in the Confeſſion of Repentance: And if we deſired to ſhew to ſhew ourſelves truly thankful, we ſhould take Notice, ſo far as poſſibly we could, of all God's Bleſſings, ſmall and great, and bring them all before Him in the Confeſſion of Praiſe. We ſhould even gather up the broken Meats, and

let

let nothing be loſt, thoſe ſmall Bleſſings, as we account them. Did we ſo, how many Baſkets-full might be taken up, which we daily ſuffer to fall to the Ground and be loſt? Every Crum we put in our Mouths, every Drop wherewith we cool our Tongues, the very Air we continually breathe, a thouſand other ſuch Things, whereof the very Commonneſs taketh away the Obſervation, we receive from his Fulneſs, and many of theſe are renewed every Morning: And ſome of them every Minute; and yet how ſeldom do we ſo much as take Notice of many of theſe Things? How juſtly might that Complaint GOD maketh againſt the unthankful *Iſraelites* be taken up againſt us? *The Ox knoweth his Owner, and the Aſs his Maſter's Crib; but* Iſrael *doth not know, my People doth not conſider.*

THE ſecond Degree of our Unthankfulneſs to GOD, and that alſo for Want of faithful Acknowledgment is, aſcribing the good Things He hath given us to our own Deſerts or Endeavours, or to any Thing either in Part or in Whole but to Him. Such Things indeed we have, but we beſtirred ourſelves for them; we beat our Brains, but we may thank our good Friends, or we may thank our good ſelves for them. Thus do we *ſacrifice to our own Nets, and burn Incenſe to our Drag, as if by them our Portion were fat, and our Meat plenteous.* This Kind of Unthankfulneſs GOD both foreſaw and forbad in his own People, *Deut.* viii. warning them to *take heed*, Verſe 17. *leſt when they abounded* in all Plenty and Proſperity, *they ſhould forget the* LORD, *and ſay in their Hearts, my Power, and the Might of my Hands hath gotten me this Wealth.* The very Saying or Thinking of this was a Forgetting of GOD. *But*, ſaith *Moſes* there, *thou ſhalt remember the* LORD *thy* GOD; *for it is He that giveth thee Power to get Wealth.* The whole Chapter

Chapter is none other but a Warning againſt Unthankfulneſs. All Glorying in ourſelves, all Boaſting of the Gifts of GOD, or bearing ourſelves high upon any of his Bleſſings, argueth a Lothneſs to make a free Acknowledgment of the Giver's Bounty, and ſo is tainted with Unthankfulneſs.

THE third Degree then of our Ingratitude to GOD, is the Forgetfulneſs of his Benefits. When we ſo eaſily forget them, it is a Sign we ſet nought by them. Every Man readily remembereth thoſe Things he maketh any Reckoning of, inſomuch that although old Age be naturally forgetful, yet *Tully* ſaith, He *never knew any Man ſo old, as to forget where he had hid his Gold, or to whom he had lent his Money.* We all condemn *Pharaoh*'s Butler for Unthankfulneſs to *Joſeph*, in that having received Comfort from *Joſeph*, when they were Fellow-Priſoners, he yet forgat him when he had Power and Opportunity to requite him. How inexcuſable are we that ſo condemn him, ſeeing wherein we judge him we condemn ourſelves? for we do the ſame Things, and much worſe: He forgat *Joſeph*, who was but a Man like himſelf; we forget GOD. He had received but one good Turn, we many. It is like he had none about him to put him in Mind of *Joſeph*; for as for *Joſeph* himſelf, he could have no Acceſs: We have GOD Himſelf daily rubbing up our Memories, both by his Word and Miniſters, and alſo by new and freſh Benefits. He, as ſoon as a fair Occaſion preſented, confeſſed his Fault, and remembered *Joſeph*, thereby ſhewing his former Forgetfulneſs to have proceeded rather from Negligence than Wilfulneſs. We continue in a Kind of wilful and confirmed Reſolution ſtill to forget.

A FOURTH Degree of Unthankfulneſs is, Undervaluing GOD's Bleſſings, and leſſening the Worth of them. A Fault whereof the murmuring *Iſraelites* were often guilty; who, altho' they were brought into *a good Land, flowing with Milk and Honey*; yet, as it is in *Pſal.* cvi. *they thought Scorn of that pleaſant Land*, and were upon every light Occaſion repining againſt GOD and againſt *Moſes*; always receiving good Things from GOD, and yet always diſcontent at ſomething or other. And where is there a Man among us that can waſh his Hands in Innocency, and diſcharge himſelf altogether from the Guilt of Unthankfulneſs in this Kind? Where is there a Man ſo conſtantly content with his Portion, that he hath not ſometimes either grudged at the Leanneſs of his own, or envied the Fatneſs of another's Lot? This Grudging and Repining at our Portions, ſo frequent among us, argueth but too much the Unthankfulneſs of our Hearts.

THE laſt Thing required to Thankfulneſs, after a faithful Acknowledgment of the Receipt, and a juſt Valuation of the Thing received, is Retribution and Requital: and that muſt be real, if it be poſſible, at leaſt it muſt be in Deſire and Endeavour. And herein alſo, as in both the former, there may be a double Failure; if, having received a Benefit, we requite it either not at all, or ill. Not to have any Care at all of Requital, is the fifth Degree of Unthankfulneſs. To a Requital Juſtice bindeth us, either to the Party himſelf that did us the Good, if it may be, or at the leaſt to his. *David* retained ſuch a Memory of *Jonathan*'s Friendſhip, that after he was dead, he hearkened after ſome of his Friends, that he might requite *Jonathan*'s Love by ſome Kindneſs to them. *Is there yet any left of the Houſe of* Saul, *that I may ſhew him Kindneſs for* Jonathan's *Sake?* And ſurely he were a very unthank-

thankful Wretch, that having been beholden to the Father as much as his Life is worth, would ſuffer the Son of ſo well-deſerving a Father to periſh for Want of his Help. Indeed to GOD we can render nothing that is worthy the Name of Requital; we muſt not ſo much as think of that. But yet ſomewhat we muſt do, to expreſs the Thankfulneſs of our Hearts, which, though it be nothing leſs, yet it pleaſeth Him to interpret as a Requital; and that to Him, and his: To Him, by ſeeking his Glory; to his, by the Fruits of our Chriſtian Charity. Are we not then foully ungrateful to GOD, to whoſe Goodneſs we owe all we have or are, if for the Advancement of his Glory, and the Maintenance of his Truth, we ſcruple to ſpend the beſt and moſt precious Things we have, yea, though it be our deareſt Heart-blood? But how much more ungrateful, if we think much for his Sake to forego Liberty, Lands, Living, Houſes, Goods, Offices, Honours, or any of theſe ſmaller Things? Can there be greater Unthankfulneſs, than to grudge Him a little, who hath given us all? In theſe yet peaceable Times of our Church and State, GOD be thanked, we are not much put to it; but who knoweth how ſoon a heavy Day of Trial may come? We all know it cannot come ſooner or heavier than our Sins have deſerved, wherein Woe, Woe to our Unthankfulneſs, if we do not freely render to GOD of thoſe Things He hath given us, whatſoever He ſhall require of us. But yet even in theſe peaceable Times, there want not Opportunities whereon to exerciſe our Thankfulneſs, and to manifeſt our Deſires of Requital, though not to Him, yet to his; to his Servants and Children in their Afflictions, to his poor diſtreſſed Members in their manifold Neceſſities. Theſe Opportunities we never did, we never ſhall want, according to our Saviour's Prediction, or rather Promiſe,

The Poor you ſhall have always with you, as my Deputy-Receivers, *but Me*, in Perſon, *ye ſhall not have always*. And what we do, or not do, to theſe whom He thus conſtituted his Deputies, He taketh it as done or not done unto Himſelf. If when GOD hath given us Proſperity, we ſuffer theſe to be diſtreſſed, and comfort them not; or Victuals, to periſh, and feed them not; or Clothing, to ſtarve, and cover them not; or Power, to be oppreſſed, and reſcue them not; or Ability in any Kind, to want it, and relieve them not: Let us make what Shews we will, let us make what Profeſſion we will of our Thankfulneſs to GOD, what we deny to theſe, we deny to Him; and as we deal with theſe, if his Caſe were theirs (as He is pleaſed to make their Caſe his) we would ſo deal with Him. And what is to be unthankful, if this be not?

AND yet behold Unthankfulneſs greater than this: Unthankfulneſs in the ſixth, and laſt, and higheſt Degree. We requite him Evil for good. In that other we were unjuſt, not to requite Him at all; but injurious alſo in this, to requite him with Ill. It ſticketh upon King *Joaſh* as a Brand of Infamy for ever, that he ſlew *Zachary* the Son of *Jehoiada* the High Prieſt, who had been true and faithful to him both in getting of the Kingdom, and in the Adminiſtration of it, 2 *Chron.* xxiv. *Thus* Joaſh *the King remembered not the Kindneſs which* Jehoiada *the Father had done him, but ſlew his Son: And when he died, he ſaid, The* LORD *look upon it, and require it.* And it was not long before the LORD did indeed look upon it, and require it. The very next Verſe beginneth to lay down the Vengeance that GOD brought upon him for it: And yet, compar'd with ours, *Joaſh* his Ingratitude was nothing. *Jehoiada* was bound, as a Subject, to aſſiſt the right Heir; GOD is not bound to us, He is a Debtor to none.

none. *Joash* had Right to the Crown before *Jehoiada* ſet it on his Head: We have no Right at all to the Creature but by GOD's Gift. *Joash*, though he dealt not well with the Son, yet he ever eſteemed the Father ſo long as he lived, and was adviſed by him in the Affairs of his Kingdom: We rebel even againſt GOD Himſelf, and caſt all his Counſels behind our Backs. *Joash* ſlew the Son, but he was a mortal Man, and his Subject, and he had given him, at leaſt as he apprehended it, ſome Affront and Provocation: We, by our Sins and Diſobedience, crucify the Son of GOD, the LORD and Giver of Life, by whom, and in whom, and from whom we enjoy all Bleſſings, and of whom we are not able to ſay that ever He dealt unkindly with us. If when GOD giveth us Wit, Wealth, Power, Authority, Health, Strength, Liberty, and every other good Thing; inſtead of uſing theſe Things to his Glory, and the comfortable Relief of his Servants, we abuſe them, ſome or all, to the Service of thoſe Idols which we have erected to ourſelves in our Hearts; to the Maintenance of our Pride and Pomp, making Lucifer our GOD; of our Pelf and Profits making Mammon our GOD; of our Pleaſures and Senſuality making our Belly our GOD; Are we not as deep in the Bill as thoſe *Iſraelites* were? as unjuſt as they? as profane as they? as unthankful every Way as they? Flatter we not ourſelves: Obedience to GOD's Commandments, and a ſober and charitable Uſe of his Creatures, is the ſureſt Evidence of our Thankfulneſs to GOD, and the faireſt Requital we can make for them. If we withdraw our Obedience, and fall into open Rebellion againſt GOD; if we abuſe them, in making them either the Occaſions or Inſtruments of Sin, to the Diſhonour of GOD, and Damage of his Servants; we repay Him Ill for the Good we have re-

ceived, aud are guilty of Unthankfulneſs in this ſouleſt andhigheſt Degree.

DEALING thus with Him, let us not now marvel if GOD begin to deal otherwiſe than He was wont with us. If He deny us his Creatures when we want them, if He take them from us when we have them, if He with-hold his Bleſſing from them, that it ſhall not attend them, if we find ſmall Comfort in them when we uſe them, if they be unanſwering our Expectations, when we have been at ſome Pains and Coſt with them; if, as the Prophet ſpeaketh, *we ſow much, and bring in little, we eat, and have not enough, we drink and are not filled, we clothe us, and we are not warm, and the Wages we earn we put into a Bag with Holes*: if any of theſe Things befall us, let us ceaſe to wonder thereat, ourſelves are the Cauſers of all. It is our great Unthankfulneſs that blaſteth all our Endeavours, that leaveneth with Sourneſs whatſoever is ſweet, and turneth into Poiſon whatſoever is wholſome in the good Creatures of GOD. It is the Word of GOD and Prayer that ſanctifieth them to our Uſe; and they are then good, when they are received with Thankſgiving: So long as we continue unthankful, we are vain, if we look for any Sanctification in them, if we expect any Good from them.

BUT what are the principal Cauſes of our ſo great Unthankfulneſs? They are eſpecially, as I conceive, theſe five, *viz.* 1. Pride and Self-love. 2. Envy and Diſcontent. 3. Riotouſneſs. 4. Carefulneſs. 5. Carnal Security. I know not how to preſcribe any better Remedies againſt Unthankfulneſs, than faithfully to ſtrive for the caſting out of thoſe Sins.

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I place Pride where it would be, the foremoſt, becauſe it is of all other the principal Impediment of Thankfulneſs. Certainly there is no one Thing in the World, ſo much as Pride, that maketh Men unthankful. He that would be truly thankful, muſt have one Eye upon the Gift, and the other upon the Giver, and this the proud Man never hath. Either through Self-love he is ſtark-blind, and ſeeth neither, or elſe, through Partiality, he winketh on one Eye, and will not look at both. Sometimes he ſeeth the Gift but too much, and boaſteth of it, but then he forgetteth the Giver; *he boaſteth as if he had not received it*, 1 Cor. iv. 7. Sometimes again he overlooketh the Gift, as not good enough for him, and ſo repineth at the Giver, as if he had not given him according to his Worth. Either he undervalueth the Gift, or elſe he overvalueth himſelf, as if he were himſelf the Giver, or at leaſt the Deſerver, and is in both unthankful. To remove this Impediment, whoever deſireth to be thankful, let him humble himſelf, nay, empty himſelf, nay, deny himſelf, and all his Deſerts; confeſs himſelf, with *Jacob*, *leſs than the leaſt of* God's *Mercies*, and condemn his own Heart of much ſinful Sacrilege, if it dare but think the leaſt Thought tending to rob God of the leaſt Part of his Honour.

Envy followeth Pride; the Daughter the Mother, a ſecond great Impediment of Thankfulneſs. The Fault is, that Men not content to look upon their own Things and the preſent, but comparing theſe with the Things of other Men, or Times, inſtead of giving Thanks for what they have, repine that others have more or better; or for what they now have, complain that it is not with them as it hath been. Theſe Thoughts are Enemies to the Tranquility of the Mind, breeding many Diſcontents, and much Unthankfulneſs, whilſt our Eyes

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are evil, because GOD is good to others, or hath been so to us. To remove this Impediment, whoever desireth to be truly thankful, let him look upon his own Things, and not on the Things of other Men; and therein consider not so much what he wanteth, as what he hath. Let him think, that what GOD hath given him came from his free Bounty, he owed it not; and what he hath denied him, he with-holdeth it either in his Justice for his former Sins, or in his Mercy for his farther Good: That GOD giveth to no Man all the Desire of his Heart in these outward Things, to teach him not to look for absolute Contentment in this Life, least of all in these Things. If he will needs look upon other Men's Things, let him compare himself rather with them that have less than those that have more; and therein-withal consider, not so much what himself wanteth, which some others have, as what he hath which many others want. If a few, that enjoy GOD's Blessings in these outward Things in a greater Measure than he, be an Eye-Sore to him; let those many others, that have a scanter Portion, make him acknowledge that GOD hath dealt bountifully with him.

THE third Impediment of Thankfulness, is Riot. That which the Prophet reckoneth in the Catalogue of *Sodom*'s Sins, *Fulness of Bread, and Abundance of Idleness. When thou thou hast eaten, and art full, then beware lest thou forget the* LORD *thy* GOD, Deut. viii. It much argueth, that we make small Account of the good Creatures of GOD, if we will not so much as take a little Pains to get them; but much more, if lavishly, and like prodigal Fools, we make Waste and Havock of them. He that hath received some Token from a dear Friend, though perhaps of little Value; yet if he retain any grateful Memory of his Friend, he will value it the more,

more, and be the more careful to preſerve it, for his Friends's Sake: But if he ſhould make it away cauſeleſly, and the rather becauſe it came ſo eaſily, every Man would interpret it as an Evidence of his unfriendly and unthankful Heart. But Riot is not only a Sign, it is alſo a Cauſe of Unthankfulneſs, in as much as it maketh us value the good Things of God at too low a Rate. For we uſually value the Worth of Things proportionably to their Uſe; judging them more or leſs good, according to the Good they do us. And how then can the prodigal or riotous Epicure, that conſumeth the good Creatures of God to ſo little Purpoſe, ſet a juſt Price upon them, ſeeing he reapeth ſo little Good from them?

To remedy this, whoever would be truly thankful, let him live in ſome honeſt Vocation, and therein beſtow himſelf faithfully and painfully; bind himſelf to ſober, diſcreet, and moderate Uſe of God's Creatures. Remember that *Chriſt* would not have the very Fragments loſt. Think that if for every Word idly ſpoken, then by the ſame Proportion for every Penny idly ſpent, we ſhall be accountable to God at the Day of Judgment.

Immoderate Care and Solicitude for outward Things is another Impediment of Thankfulneſs. Under which Title I comprehend Covetouſneſs eſpecially, but not only: Ambition alſo, and Voluptuouſneſs, and every other Vice, that conſiſteth in a Deſire and Expectation of ſomething for the future. Which Deſire and Expectation, if inordinate, muſt needs in the End determine in Unthankfulneſs. For the true Reaſon why we deſire Things inordinately is, becauſe we promiſe to ourſelves more Comfort from them than they are able to give;

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this being ever our Error, when we have any thing in Chaſe, to ſever the Good which we hope from it from the Inconveniences that go therewith. But having obtained the Thing we deſired, we find the one as well as the other, and then the Inconveniences we never thought of before abate much of the Price we formerly ſet thereon: Whereby it cometh to paſs, that by how much we overvalued it in the Purſuit, by ſo much we undervalue it in the Poſſeſſion; and ſo, inſtead of giving Thanks to GOD for the Good we have received, we complain of the Inconveniences that adhere thereto, and ſo much underpriſe it, as it falleth ſhort of our Expectation, and look how far we underpriſe it, ſo far are we unthankful for it. To remove this Impediment, whoever would be thankful, let him moderate his Deſires after theſe outward Things; forecaſt as well the Inconveniences that follow them, as the Commodities they bring with them; lay the one againſt the other, and prepare as well to digeſt the one, as to enjoy the other.

THE laſt Impediment of Thankfulneſs is Carnal Security, joined ever with Delays and Procraſtinations. When we receive any Thing from GOD, we know we ſhould give Him Thanks for it, and it may be we think of doing ſo; but we think withal another Day will ſerve the Turn, and ſo we put it off from Time to Time, till in the End we have quite forgotten both his Benefit and our own Duty. To remove this Impediment, conſider how in every Thing Delays are hurtful and dangerous; how our Affections are beſt at the firſt, and do in Proceſs of Time inſenſibly deaden, and at laſt die, if we do not take the Opportunity: How, if Pretentions of other Buſineſſes may ſerve the Turn to put off the Rendering of our Thanks to GOD, the

Devil

Devil will be ſure to ſuggeſt enough of theſe, that we ſhall ſeldom or never be at Leiſure to ſerve GOD, and to give Him Thanks.

LET us remember theſe five Impediments, and beware of them; Pride, Envy, Epicuriſm, worldly Carefulneſs, and Delay. All which are beſt remedied by their Contraries. Good Helps therefore unto Thankfulneſs are, firſt, Humility and Self-denial. Secondly, Contentedneſs. Thirdly, Painfulneſs and Sobriety. Fourthly, The Moderation of our Deſires after Earthly Things. Fifthly, Speed and Maturity. And if we be thus bound to give GOD Thanks for theſe outward Bleſſings, how much more ought we to abound in all Thankfulneſs for his manifold ſpiritual Bleſſings in heavenly Things in *Chriſt:* For Grace, for Mercy and Redemption, for Faith and Juſtification, for Obedience and Sanctification, for Hope and Glorification. If we ought to pray for, and to give Thanks for our daily Bread, which nouriſheth but our Bodies, and then is caſt into the Draught, and both it and our Bodies periſh; how much more for that *Bread of Life which came down from Heaven*, and feedeth our Souls unto eternal Life. If we muſt ſay that, *Give us this Day our daily Bread*; ſhall we not much more ſay for this, LORD, *evermore give us this Bread?* Beſeech we now Almighty GOD, to guide us all with ſuch holy Diſcretion in the free Uſe of his good Creatures, that keeping ourſelves within the due Bounds of Sobriety, Charity, and Duty, we may in all Things glorify GOD, and above all Things, *and for all Things give Thanks always unto* GOD *and the Father in the Name of our* LORD *Jeſus Chriſt.*

TO

To which our LORD *Jeſus Chriſt*, the bleſſed Son of GOD, together with the Father, and the Holy Spirit, Three Perſons, and One only wiſe, gracious, and ever-living GOD, be aſcribed, as is moſt due, by us and his whole Church, the Kingdom, the Power, and the Glory, both now and for evermore.



A SER-

A SERMON

PREACH'D AT

St. PAUL's Croſs, LONDON,

April 15, M.DC.XXVII.

GEN. XX. 6.

And GOD *ſaid unto him in a Dream; Yea, I know that thou didſt this in the Integrity of thine Heart: For I alſo with-held thee from ſinning againſt Me; therefore ſuffered I thee not to touch her.*

FOR our more profitable Underſtanding theſe Words, it is needful we ſhould have in Remembrance the whole Story of this preſent Chapter. *Abraham* cometh, with *Sarah* his Wife, and their Family, as a Stranger, to ſojourn among the *Philiſtines* in *Gerar*; covenanteth with her before-hand, thinking thereby to provide for his own Safety, becauſe ſhe was beautiful, that they ſhould not know that they were any more than Brother and Siſter. *Abimelech* King of the Place heareth of their Coming, and of her Beauty, ſendeth for them

both, enquireth whence and who they were, heareth no more from them, but that ſhe was his Siſter, diſmiſſeth him, taketh her into his Houſe. Hereupon GOD plagueth him and his with a ſtrange Viſitation, threateneth him alſo with Death; giveth him to underſtand, that all this was for taking another Man's Wife. He anſwereth for himſelf: GOD replieth. The Anſwer is in the two former Verſes; the Reply in this and the following Verſe.

HIS Anſwer is by Way of Apology: He pleadeth firſt Ignorance, and then his Innocence; *And he ſaid,* LORD, *wilt thou ſlay alſo a righteous Nation? Said he not unto me, She is my Siſter? And ſhe, even ſhe herſelf ſaid, He is my Brother: In the Integrity of my Heart, and Innocency of my Hands, have I done this.* GOD fitteth it with a Reply moſt convenient for ſuch an Anſwer: Admitting his Plea, ſo far as he alledged it, for what he had done, in taking *Abraham*'s Wife, having done it ſimply out of Ignorance, [*Yea, I know thou didſt this in the Integrity of thine Heart:*] And withal ſupplying that which *Abimelech* had omitted, for what he had not done, in not touching her, by aſſigning the true Cauſe thereof, *viz.* his powerful Reſtraint; [*For I alſo with-held thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*

BY Occaſion of thoſe firſt Words of the Text, [*And* GOD *ſaid unto him in a Dream;*] if we ſhould enter into ſome Enquiries concerning the Nature and Uſe of Divine Revelations in general, and in particular of Dreams, the Diſcourſe would not be wholly unprofitable. Concerning all which theſe ſeveral Concluſions might be eaſily made good. Firſt, That GOD revealed Himſelf and his Will frequently in old Times in ſundry Manners, as by Viſions, Prophecies, Extaſies, Oracles, and other ſuper-

ſupernatural Means, and among the reſt by Dreams. Secondly, That although GOD have now tied us to his holy written Word, as unto a perpetual infallible Rule, againſt which we may not admit any other Direction as from GOD; yet He hath nowhere abridged Himſelf of the Power and Liberty, even ſtill to intimate unto the Sons of Men the Knowledge of his Will, and the Glory of his Might, by Dreams, Miracles, and other like ſupernatural Manifeſtations, if at any Time either in the Want of the ordinary Means of the Word, Sacraments, and Miniſtry, or for the preſent Neceſſities of his Church, or of ſome Part thereof, or for ſome other juſt Cauſe, perhaps unknown to us, He ſhall ſee it expedient ſo to do. He hath preſcribed us, but He hath not limited Himſelf. Thirdly, That becauſe the Devil and wicked Spirits may ſuggeſt Dreams, and work many ſtrange Effects in Nature, which, becauſe they are without the Sphere of our Comprehenſion, may, to our Seeming, have fair Appearances of Divine Revelations or Miracles; it is not ſafe for us to give eaſy Credit to Dreams, Prophecies, or Miracles, as divine, untill upon due Trial there ſhall appear, both in the End whereto they point us, a direct Tendency to the Advancement of GOD's Glory, and in the Means alſo they propoſe to us, a Conformity unto the revealed Will of GOD in his written Word. Laſtly, That there is yet to be made a lawful, yea, and a very profitable Uſe, even of our ordinary Dreams, and of the obſerving thereof, and that both in Phyſick and Divinity; not at all by foretelling Particulars of Things to come, but by taking from them reaſonable Conjectures of the preſent Eſtate both of our Bodies and Souls. Of our Bodies firſt, our ordinary Dreams may be a good Help to diſcover, both in Time of Health, what our natural Conſtitution is; and in Times of Sickneſs, from which

of the Humours the Malady ſpringeth. And as of our Bodies, ſo of our Souls too: For ſince our Dreams, for the moſt Part look the ſame Way which our freeſt Thoughts incline, (as the Voluptuous dreameth moſt of Pleaſures, the Covetous moſt of Profits, and the Proud or Ambitious moſt of Praiſes, Preferments, or Revenge) the Obſerving of our ordinary Dreams may be of good Uſe to diſcover which of theſe three is our Maſter-Sin, for unto one of the three every other Sin is reduced, *The Luſt of the Fleſh*, *the Luſt of the Eye*, or *the Pride of Life*.

BUT concerning Revelations and Dreams, it ſhall ſuffice to have only propoſed theſe few Concluſions. We proceed to the Subſtance of GOD's Reply, and therein begin with the former Part, in which is GOD's Admiſſion of *Abimelech*'s Plea; GOD alloweth the Allegation, and acknowledgeth that Integrity, [*Yea I know that thou didſt this in the Integrity of thy Heart*].

FROM GOD's approving of *Abimelech*'s Anſwer, and Acknowledgment of the Integrity of his Heart, we learn, That ſome Ignorance hath the Weight of a juſt Excuſe: For we noted before, that Ignorance was the Ground of his Plea. He had indeed taken *Sarah* into his Houſe, who was another Man's Wife; but he hopeth that ſhall not be imputed to him as a Fault, becauſe he knew not ſhe was a married Woman, the Parties themſelves (upon Enquiry) having informed him otherwiſe. And therefore he appealeth to GOD Himſelf, the Trier and Judger of Mens Hearts, whether he were not innocent in this Matter; and GOD giveth Sentence with him, [*Yea I know that thou didſt this in the Integrity of thy Heart*]. Where you ſee his Ignorance is allowed for a ſufficient Excuſe.

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I PROCEED to the remaining Words [*For I alſo with-held thee from ſinning againſt Me; therefore ſuffered I thee not to touch her*] ואחשך. The Word ſignifieth properly to *hold in*, or to *keep back*; *Retinui*, or *Cohibui*, or as the *Latin* hath it, *Cuſtodivi te*, implying *Abimelech*'s Forwardneſs to that Sin; certainly he had been gone, if GOD had not kept him in, and held him back. The *Greek* rendereth it, κ) ἐφεισάμην σοῦ, *I ſpared thee.* And indeed GOD ſpareth us much more, when He maketh us forbear to ſin, than when having ſinned He forbeareth to puniſh; and as much Cauſe have we to acknowledge his Mercy, and to rejoice in it, when He holdeth our Hands that we ſin not, as when He holdeth his own Hands that He ſtrike not. *For I alſo with-held thee from ſinning againſt Me.* How? Did not *Abimelech* ſin in taking *Sarah*, or was not that as every other Sin is, a *Sin againſt* GOD? Certainly, if *Abimelech* had not ſinned in ſo doing, and that againſt GOD, GOD would not have ſo plagued him as He did. The Meaning then is, not that GOD with-held him wholly from ſinning, but that GOD with-held him from ſinning againſt Him in that foul Kind, and in that high Degree, as to defile himſelf by actual Filthineſs with *Sarah*, which but for GOD's Reſtraint he had done: [*Therefore ſuffered I thee not*] οὐκ ἀφῆκα. *Non dimiſi te*, that is, I did not let thee go; I did not leave thee to thyſelf; or moſt agreeably to the Letter of the Text in the *Hebrew*, I did not deliver, or give. That may be, I did not give thee Leave: And ſo Giving is ſometimes uſed for Suffering, as *Pſal.* xvi. *Non dabis ſanctum tuum, Thou wilt not ſuffer*; or I gave thee not to thyſelf. A Man cannot be put more deſperately into the Hands of any Enemy, than to be delivered into his own Hands, and given over to the Luſt of his own Heart: Or as it is here tranſlated, *I ſuffered thee not.* We ſhould not draw in

GOD as a Party, when we commit any Sin, as if He joined with us in it, or lent his helping Hand for it: We do it ſo alone, without his Help, that we never do it but when He letteth us alone, and leaveth us deſtitute of his Help. For the Kind, and Manner, and Meaſure, and Circumſtances of Sin, GOD ordereth them by his Almighty Power and Providence ſo, as to become ſerviceable to his moſt wiſe, moſt juſt, moſt holy Purpoſes: But as for the very Sin itſelf, GOD is (to make the moſt of it) but a Sufferer; [Therefore ſuffered I thee not *To touch her.*] Signifying that GOD had ſo reſtrain-ſtrained *Abimelech* from the Accompliſhment of his wicked Purpoſes, that *Sarah* was preſerved free by his good Providence, not only from Adultery, but from all Wantonneſs alſo with *Abimelech*.

IT was GOD's great Mercy to all the three Parties, that He did not ſuffer this Evil to be done; for by this Means He graciouſly preſerved *Abimelech* from the Sin, *Abraham* from the Wrong, and *Sarah* from both. And it is to be acknowledged the great Mercy of GOD, when at any Time he doth, by his gracious and powerful Reſtraint, withhold any Man from running into thoſe Extremities of Sin and Miſchief his own Corruption would carry him headlong, eſpecially when it is ſet on by the cunning Perſuaſions of *Satan*, and the manifold Temptations that are in the World. The Points then that ariſe from my Text are theſe: 1. Men do not always commit thoſe Evils their own Deſires or outward Temptations prompt them to. 2. That they do it not, it is from GOD's Reſtraint. 3. That GOD reſtraineth them, it is of his own gracious Goodneſs. The Subject of the whole three Points being one, *viz.* GOD's Reſtraint of Man's Sin, we will therefore wrap them up all three together in this one entire Obſervation: GOD in his Mercy often

often reſtraineth Men from committing thoſe Evils which, if that Reſtraint were not, they would have committed.

THIS Reſtraint, whether we conſider the Meaſure or the Means which GOD uſeth therein, is of great Variety. For the Meaſure, GOD ſometimes reſtraineth Men from the whole Sin whereto they are tempted; as He did *Joſeph* from conſenting to the Perſuaſions of his Miſtreſs: Sometimes in Part, and that more or leſs, as in his infinite Wiſdom He ſeeth expedient; ſuffering them perhaps but only to deſire the Evil, perhaps to reſolve upon it, perhaps to prepare for it, perhaps to begin to act it, perhaps to proceed far in it, and yet keeping them back from falling into the Extremity of the Sin, or accompliſhing their whole Deſire. And as for the Means whereby GOD with-holdeth Men from ſinning, they are alſo of wonderful Variety. Sometimes he taketh them off by diverting the Courſe of the Corruption, and turning the Affections another Way: Sometimes He awaketh Conſcience: Sometimes He affrighteth them with Apprehenſions of outward Evils; as Shame, Charge, Envy, Loſs of a Friend, Danger of human Laws, and ſundry other Diſcouragements: Sometimes He cooleth their Reſolutions, by preſenting to their Thoughts the Terrors of the Law, the Strictneſs of the laſt Account, and the Torments of Hell-fire: Sometimes, when all Things are ripe for Execution, He denieth them Opportunity, or caſteth ſome unexpected Impediment in the Way: Sometimes He diſableth them, and weakeneth the Arm of Fleſh wherein they truſted, ſo as they want Power to their Will: And ſundry other Ways He hath, more than we are able to ſearch into, whereby He layeth a Reſtraint upon Men, and keepeth them back from many Sins whereunto otherwiſe Nature

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and Temptation would carry them. Not to ſpeak of that ſweet and moſt bleſſed Reſtraint, which is wrought in us by the Spirit of Sanctification, renewing the Soul, and ſubduing the Corruption that is in the Fleſh unto the Obedience of the Spirit.

IN all which Inſtances, wherein when there was intended before-hand ſo much Evil to be done, and there was in the Parties a forward Deſire and Preparation to have done it; and yet when all came to all, ſo little or nothing was done of what was intended, but rather contrary, it cannot firſt be imagined that ſuch a Stop ſhould be made, but by the powerful Reſtraint of ſome over-ruling Hand; neither may we doubt in the ſecond Place, that every ſuch Reſtraint, by what ſecond and ſubordinate Means ſoever it be furthered, is yet the proper Work of GOD, as proceeding from and guided by his Almighty Providence. It was GOD that turned *Balaam*'s Curſe into a Bleſſing, and it was the ſame GOD that turned *Laban*'s revengeful Thoughts into a friendly Expoſtulation; and it was the ſame GOD that turned *Eſau*'s inveterate Malice into a brotherly Congratulation. He that hath ſet *Bounds to the Sea*, which, *though the Waves thereof rage horribly, they cannot paſs*, and did command the Waters of the *Red Sea* to ſtay their Courſe, and ſtand up as on Heaps; and by his Power could enforce the Waters of the River *Jordan* to run quite againſt the Current up the Channel; He hath in his Hands, and at his Command the Hearts of all the Sons of Men, yea tho' they be the greateſt Kings and Monarchs in the World, as the Rivers of Waters, and can turn them at his Pleaſure, inclining them which Way ſoever He will. *The Fierceneſs of Man ſhall turn to thy Praiſe*, (ſaith *David* in *Pſal.* lxxvi. 10.) *and the Fierceneſs of them ſhalt Thou reſtrain.* The latter Clauſe of the Verſe is very ſignificant in the Ori-

Original, and cometh Home to our Purpoſe; as if we ſhould tranſlate it, *Thou ſhalt gird the Remainder of their Wrath*, or *of their Fierceneſs*. The Meaning is this: Suppoſe a Man's Heart be never ſo full fraught with Envy, Hatred, Malice, Wrath, and Revenge, let him be as fierce and furious as poſſible, GOD may indeed ſuffer him, and He will ſuffer him to exerciſe ſo much of his Corrumption, and proceed ſo far in his Fierceneſs as He ſeeth expedient and uſeful for the forwarding of other his ſecret and juſt and holy Appointments, and ſo order the ſinful Fierceneſs of Man by his wonderful Providence, as to make it ſerviceable to his Ends, and to turn it to his Glory: But look whatſoever Wrath and Fierceneſs there is in the Heart of a Man, over and above ſo much as will ſerve for thoſe his Purpoſes, all that Overplus and Remainder, whatſoever it be, He will gird; He will ſo bind, and hamper, and reſtrain him, that he ſhall not be able to go an Inch beyond his Tedder. *The Fierceneſs of Man ſhall turn to thy Praiſe*, ſo much of it as he doth execute; *and the Remainder of their Fierceneſs Thou ſhalt reſtrain*, that they execute it not. Be he never ſo great a Prince, or have he never ſo great a Spirit, all is one, he muſt come under. No Difference with GOD in this, betwixt him that ſitteth on the Throne, and her that grindeth at the Mill: *He ſhall reſtrain the Spirit of Princes, and is wonderful among the Kings of the Earth.*

THIS Reſtraint, as it is from GOD, ſo it is from the Mercy of GOD. Hence it is that Divines uſually beſtow upon it the Name of Grace; diſtinguiſhing between a twofold Grace, a renewing Grace, and a reſtraining Grace. Even this is Grace: For firſt, in reſpect of GOD, every Reſtraint from Sin may be called Grace; in as much as it proceedeth from the mere Good-will and Plea-

Pleaſure of GOD, without any Cauſe, Motive, or Inducement in the Man that is ſo reſtrained. For take a Man in the State of corrupt Nature, and leave him to himſelf; and think, how it is poſſible for him to forbear any Sin, whereunto he is tempted. There is no Power in Nature to work a Reſtraint; nay, there is not ſo much as any Proneneſs in Nature, to deſire a Reſtraint: much leſs, then, is there any Worth in Nature, to deſerve a Reſtraint. Iſſuing therefore, not at all from the Powers of Nature, but from the free Pleaſure of GOD, as a Beam of his merciful Providence, this Reſtraint may well be called Grace. And ſo it may be, ſecondly, in reſpect of the Perſons themſelves; becauſe, if it be not available to them, for their everlaſting Salvation, yet it is ſome Favour to them, more than they have deſerved; that by this Means, their Sins are ſo much leſs, than otherwiſe they would have been; whereby alſo their Account ſhall be ſo much the eaſier, and their Stripes ſo many the fewer. St. *Chryſoſtome* often obſerveth it, as an Effect of the Mercy of GOD upon them, when He cutteth off great Offenders betimes with ſome ſpeedy Deſtruction: and he doth it out of this very Conſideration; that they are thereby prevented from committing many Sins, which, if GOD ſhould have lent them a longer Time, they would have committed. If his Obſervation be found, it may then well paſs for a double Mercy of GOD to a Sinner, if He both reſpite his Deſtruction, and withall reſtrain him from Sin; for by the one, He giveth him ſo much longer Time for Repentance, which is one Mercy; and by the other, He preventeth ſo much of the Increaſe of his Sin, which is another Mercy. Thirdly, it may be called Grace, in reſpect of other Men: For in reſtraining Men from doing Evil, GOD intendeth, as

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principally his own Glory; ſo withall the Good of Mankind, eſpecially of his Church, in the Preſervation of Human Society; which could not ſubſiſt an Hour, if every Man ſhould be left to the wildneſs of his own Nature, to do what Miſchief the Devil and his own Heart would put him upon. So that the reſtraining of Mens corrupt Purpoſes and Affections, proceedeth from that Love of GOD to Mankind, whereby He willeth their Preſervation; and might therefore, in that Reſpect, bear the Name of Grace, though there ſhould be no Good at all intended thereby to the Perſon ſo reſtrained. GOD here reſtrained *Abimelech*, as elſewhere He did *Laban*, and *Eſau*, and *Balaam*, and others; not ſo much for their own Sakes, though that alſo, as for their Sakes, whom they would have injured by their Sins. The Inferences we may raiſe from hence, are of two Sorts: from the Conſideration of GOD's reſtraining Grace, either as it may lie upon other Men, or as it may lie upon ourſelves.

Firſt, FROM the Conſideration of GOD's Reſtraint upon others, the Children, and Servants of GOD may learn, to whom they owe their Preſervation; even to the Power and Goodneſs of their GOD, in reſtraining the Fury of his and their Enemies. We live as Sheep in the midſt of Wolves; and they that hate us without a Cauſe, are more in Number than the Hairs of our Heads: And yet as many, and as malicious as they are, by the Mercy of GOD, ſtill we live. Is it any Thanks to them? None at all. The *Seed of the Serpent* beareth a natural and an immortal Hatred againſt GOD, and all good Men; and if they had Power anſwerable to their Wills, we ſhould not breathe a Minute. Is it any Thanks to ourſelves? Nor that neither: We have neither Number to match

match them, nor Policy to defeat them, nor Strength to reſiſt them; weak, ſilly, little Flock, as we are. To whom then is it Thanks? As if a little Flock of Sheep eſcape, when a Multitude of ravening Wolves, watch to devour them, it cannot be aſcribed in Whole, or in Part, either to the Sheep, in whom there is no Help, or to the Wolf, in whom there is no Mercy; but it muſt be imputed wholly to the Care of the Shepherd, in ſafe guarding his Sheep, and keeping off the Wolf: ſo for our Safety and Preſervation in the Midſt, and in Spight of ſo many Enemies, *Not unto us, O* LORD, *not unto us*, whoſe greateſt Strength is but Weakneſs; much leſs unto them, whoſe tendereſt Mercies are cruel, *but unto thy Name be the Glory*, O thou *Shepherd of Iſrael*, who out of thine abundant Love to us, the Sheep of thy Hands, haſt made thy Power glorious, in curbing and reſtraining their Malice againſt us. *Oh that Men would therefore praiſe the* LORD *for his Goodneſs, and declare the Wonders that He doth for the Children of Men!* Wonders we may well call them; indeed they are Miracles, if Things ſtrange, and above, and againſt the ordinary Courſe of Nature, may be called Miracles. When we read the Stories in the Scriptures, of *Daniel* caſt into the Den amongſt *the Lions*, and not *touched*; of *the three Children* walking in the midſt of the *fiery Furnace*, and not *ſcorched*; of a *Viper* faſtening upon *Paul*'s Hand, and no *Harm* following, we are ſtricken with ſome Amazement, at the Conſideration of theſe ſtrange and ſupernatural Accidents; and theſe we all confeſs to be miraculous. Yet ſuch Miracles as theſe, and ſuch Eſcapes, GOD worketh daily in our Preſervation; notwithſtanding we live encompaſſed with ſo many Firebrands of Hell, ſuch Herds of ravening Wolves and Lions, and ſuch numerous Genera-

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tions of Vipers: I mean wicked and ungodly Men, who have it from their Father, *to thirſt after the Deſtruction of the Saints* and Servants of GOD; and to whom it is as natural ſo to do, as for the Fire to burn, or a Lion to devour. *Oh that Men would therefore praiſe the* LORD *for* this *his Goodneſs*, and daily declare theſe his great Wonders, which He daily *doth for the Children of Men.*

Secondly, SINCE this Reſtraint of wicked Men is only from GOD; ſo that nothing either they, or we, or any Creature in the World can do, can with-hold them from doing us Miſchief, unleſs GOD lay his Reſtraint upon them: it ſhould teach us to take Heed how we truſt them. It is beſt for us, as in all other Things, ſo in this, to keep the Mean, that we be neither too timorous, nor too credulous. If wicked Men then threaten and plot againſt thee, fear them not; GOD can reſtrain them if He think good, and then aſſure thyſelf they ſhall not harm thee. If on the other Side they ſhew much Kindneſs to thee, yet truſt them not; GOD may ſuffer them to take their own Way, and not reſtrain them, and then aſſure thyſelf they will not ſpare thee. Thou mayſt think, perhaps, of one or other of theſe, that ſure his own Good-nature will hold him in; or thou haſt had Trial of him heretofore, and found him faithful; or thou haſt ſome ſuch Tie upon him by Kindred, Neighbourhood, Acquaintance, Covenant, Oath, Benefits, or other natural or civil Obligation, as will keep him off, at leaſt from falling upon thee all at once. Deceive not thyſelf; theſe are but ſlender Aſſurances. Good-nature! alas, where is it? Since *Adam* fell, there was never any ſuch Thing in Nature: If there be any good Thing in any Man, it is all from Grace. Nature is all naught, even that which ſeemeth to have the Pre-eminence in

Nature. We may talk of this and that; of Good-natured Men, and I know not what! But the very Truth is, ſet Grace aſide, (I mean all Grace, both renewing and reſtraining Grace) there is no more Good-nature in any Man, than there was in *Cain* and in *Judas*. That Thing, which we uſe to call Good-nature, is indeed but a ſubordinate Means or Inſtrument, whereby GOD reſtraineth ſome Men, more than others, from their Birth, from ſundry outragious Exorbitancies; and ſo is a Branch of this reſtraining Grace whereof we now ſpeak. And as for thy paſt Experience, that can give thee little Security: Thou knoweſt not what Fetters GOD laid upon him then, nor how he was pleaſed with thoſe Fetters. GOD might, againſt his Will, not only reſtrain him from doing thee Hurt, but alſo conſtrain him to do thee Good: as ſometimes he commanded the Ravens to feed *Elijah*; a Bird ſo unnatural to her young ones, that they might famiſh for her, if GOD did not otherwiſe provide for them; and therefore, it is noted in the Scripture, as a ſpecial Argument of GOD's Providence, that He feedeth the *young Ravens* that call upon Him. But as nothing that is conſtrained is durable, but every thing, when it is conſtrained againſt its natural Inclination, if it be let alone, will at length return to its own Kind: So a natural Man, is a natural Man ſtill, howſoever over-ruled for the preſent; and if GOD, as he hath hitherto by his Reſtraint with-held him, ſhall but another While with-hold his Reſtraint from him, he will ſoon diſcover the inbred Hatred of his Heart againſt good Things and Men, and make thee bewail thy Folly in truſting him. And therefore, if he hath done the ſeven Courteſies, and promiſe fair for the eighth, yet truſt him not, for there are ſeven Abominations in his Heart. And as for whatſoever other

Tie thou mayſt think thou haſt over him, be it never ſo ſtrong, unleſs GOD manacle him with his powerful Reſtraint, he can as eaſily unfetter himſelf from them all, as *Sampſon* from the green Withs and Cords, wherewith the Philiſtines bound him. All thoſe forementioned Relations came in ſince; whereas the Hatred of the Wicked againſt Goodneſs, is of an antient Date, and hath its Root in (corrupt) Nature; and is therefore of ſuch Force, that it maketh void all Obligations, whether civil, domeſtical, or other, that have grown by Virtue of any ſucceeding Contract. It is a ruled Caſe, a Man's Enemies may be they of his own Houſe. Let not any Man, then, that hath either Religion or Honeſty, have any thing to do with that Man; at leaſt let him not truſt him more than he needs muſt, that is an Enemy either to Religion or Honeſty. So far as common Humanity, and our lawful Occaſions and Callings require, we may have to do with them, and reſt upon the good Providence of GOD for the Succeſs of our Affairs, even in their Hands, not doubting but that GOD will both reſtrain them from doing us Harm, and diſpoſe them to do us Good, ſo far as He ſhall ſee expedient for us: but then, this is not to truſt them, but to truſt GOD with them. But for us to put ourſelves needleſly into their Hands, and to hazard our Safety upon their Faithfulneſs, by Way of Truſt, there is neither Wiſdom in it, nor Warrant for it: although GOD may do it, yet we have no Reaſon to preſume that He will reſtrain them for our Sakes, when we might have prevented it ourſelves, and would not: and this we are ſure of; that nothing can preſerve us from receiving Miſchief from them, unleſs GOD reſtrain them: Therefore, truſt them not.

Thirdly, IF at any Time we ſee Wickedneſs ſet aloft, bad Men grow Great, or great Men ſhew themſelves Bad, ſinning with an high Hand, and GOD ſeemeth to ſtrengthen their Hand by adding to their Greatneſs, and encreaſing their Power; if we ſee the Wicked, devouring the Man that is more righteous than he, and GOD *hold his Tongue*; if we ſee the Ungodly courſe up and down at Pleaſure, without Controul, like a wild untamed Colt in a ſpacious Field, GOD (as it were) laying the Reins on the Neck, and letting them run. In a Word, when we ſee the whole World out of Frame and Order, we may yet frame ourſelves to a godly Patience, and ſuſtain our Hearts amid all theſe Evils, with this Conſideration: that ſtill GOD keepeth the Reins in his own Hands; and when He ſeeth his Time, and ſo far as He ſeeth it Good, He both can and will, check and controul, and reſtrain them at his Pleaſure. What then if GOD ſuffer thoſe that hate Him, to proſper for a Time, and in their Proſperity, to Lord it over his Heritage! What if Princes ſhould *ſit and ſpeak againſt us without a Cauſe*, as it was ſometimes *David*'s Caſe! Let us not fret at the Injuries, nor envy the Greatneſs of any: let us rather betake us to *David*'s Refuge, to be occupied in the Statutes, and to meditate in the holy Word of GOD. In that holy Word we are taught, that the Hearts even of Kings, how much more then of inferior Perſons, are in his Rule and Governance; and that He doth diſpoſe and turn them, as ſeemeth beſt to his godly Wiſdom; that He can reſtrain the Spirit of Princes, bind Kings in Chains, and Nobles in Links of Iron: And though they rage furiouſly at it, and lay their Heads together, in Conſultation how to break his Bands, and caſt away his Cords from them, yet they imagine but a vain Thing; whilſt they ſtrive againſt

againſt Him on Earth, He laugheth them to ſcorn in Heaven, and maugre all Oppoſition will eſtabliſh the Kingdom of his *Chriſt*, and protect his People. Say then the great ones of the World exerciſe their Power over us, and lay what Reſtraints they can upon us: our Comfort is, they have not greater Power over us, than GOD hath over them; nor can they ſo much reſtrain the meaneſt of us, as GOD can reſtrain the greateſt of them. Say they that hate us, be more in Number than the Hairs of our Head; our Comfort is, the very Hairs of our Head are numbred with him; and without his Sufferance, not the leaſt Hair of our Heads ſhall periſh. Say (to imagine the worſt) that our Enemies ſhould prevail again us; and they that hate us, ſhould be Lords over us for a Time; our Comfort is, He that loveth us, is LORD over them, and can bring them under us again. In all our Fears, in all our Dangers, in all our Diſtreſſes, our Comfort is, that GOD can do all this for us: Our Care ſhould be by our holy Obedience, to ſtrengthen our Intereſt in his Protection, and not to make Him a Stranger from us, yea, an Enemy unto us, by our Sins; that ſo we may have yet more Comfort, in a cheerful Confidence, that GOD will do all this for us. He that is, indeed, *the great King* over all the Children of Pride, and hath better Title to the Stile of moſt Catholick King, than any that ever yet bare it, whoſe Territories are large as the Earth, and ſpacious as the Air; I mean the Devil, the Prince of this World: He is ſo fettered with the Chain of GOD's Power and Providence, that he is not able, with all his Might and Malice, to do us any Harm in our Souls, in our Bodies, in our Children, in our Friends, in our Goods, without the ſpecial Leave and Sufferance of our good GOD.

Fourthly, SINCE this Reſtraint is an Act of GOD's Mercy, whom we ſhould ſtrive to reſemble in nothing more than in ſhewing Mercy: Let every one of us in Imitation of our heavenly Father, and in Compaſſion to the Souls of our Brethren, endeavour faithfully the beſt we can to reſtrain, and keep back others from ſinning. The Magiſtrate, the Miniſter, the Houſholder, every other Man in his Place and Calling, ſhould do their beſt by Rewards, Puniſhments, Rebukes, Encouragements, Admonitions, Perſuaſions, good Example, to ſuppreſs Vice, and reſtrain Diſorders, in thoſe that may any Way come within their Charge. Our firſt Deſire ſhould be, and for that we ſhould bend our utmoſt Endeavours, that if it be poſſible, their Hearts might be ſeaſoned with Grace and the true Fear of GOD: But where we cannot attain to the full of our firſt Aims, we may take ſome Contentment in it, as ſome Fruit of our Labours, if we can but wean them from groſs Diſorders. Our firſt Aim is, to make you Good: Yet ſome Rejoycing it is to us, if we can but make you leſs evil Men; but we are glad, if of diſſolute, we can but make you good moral Men: If inſtead of the Power of Godlineſs in the Reformation of the inner Man, we can but bring you to ſome tolerable Stayedneſs in the Conformity of the outward Man. If we can do but this, our Labour is not altogether vain in the LORD. Do you then that are Magiſtrates, do we that are Miniſters, let all Fathers, Maſters, and others whatſoever, by wholeſome Severity (if fairer Courſes will not reclaim them) deter audacious Perſons from offending, break thoſe that are under our Charge of their Wills, reſtrain them from licentious Practices and Company, nor ſuffer Sin upon them for want of reproving them in due and ſeaſonable Sort, ſnatch them out of the Fire, and bring them as far as we can out of the Snare

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of the Devil to God-ward; and leave the reſt to Him. Poſſibly, when we have faithfully done our Part, to the utmoſt of our Power; He will ſet in graciouſly, and do his Part, in their perfect Converſion. If by our good Care, they may be made to forbear Swearing, and Curſing, and Blaſpheming; they may in Time, by his good Grace, be brought to fear an Oath: If we reſtrain them from groſs Prophanations upon his Holy-Day; they may come at length to think his Sabbath a Delight: And ſo it may be ſaid of other Sins and Duties. I could willingly enlarge, but that there are ſundry other Uſes, to be made of this reſtraining Grace of GOD; and therefore I now paſs on to them.

Firſt, THERE is a Root of *Pride* in us all, whereby we are apt to think better of ourſelves, than there is Cauſe: And every Infirmity in our Brother, ſerveth as Fuel to nouriſh this Vanity. Now, if at any Time, when we ſee any of our Brethren fall into ſome Sin, from which by the good Hand of GOD we have been hitherto preſerved, we feel this Swelling begin to riſe in us: The Point already delivered may ſtand us in good Stead. We may conſider, that this our Forbearance of Evil, wherein we ſeem to excel our Brother, is not from Nature, but from Grace; not from ourſelves, but from GOD. And here a little let me cloſe with thee, whoſoever thou art, that pleaſeſt thyſelf, thou art neither Extortioner, nor Adulterer, Drunkard, nor Swearer, Thief, Slanderer, nor Murtherer; as ſuch and ſuch are. It may be thou art none of theſe: But I can tell thee what thou art, and that is as odious in the Sight of GOD as any of theſe: Thou art a proud Phariſee. To let thee ſee thou art a Phariſee, do but give me a direct Anſwer, to that Queſtion of St. *Paul*,

Paul, Who hath made thee to differ from another? Was it GOD, or thyſelf, or both together? If thou ſayeſt it was GOD; thou art a Diſſembler, and thy boaſting hath already confuted thee: For what haſt thou to do to glory in that which is not thine? *If thou haſt received it, why doſt thou glory, as if thou hadſt not received it:* If thou ſayeſt it was from thyſelf; what Phariſee could have aſſumed more? All the ſhift thou haſt, is to ſay it was GOD indeed that made the Difference, but He ſaw ſomething in thee for which He made thee to differ: Thou acknowledgeſt his Reſtraint in Part, but thine own *good Nature* did ſomething. If this be all, thou art a very Phariſee ſtill, without all Eſcape. That Phariſee never denied GOD a Part, no nor the chief Part neither, he began his vaunting Prayer with an Acknowledgment of GOD's Work, *I thank Thee, O* GOD, *that I am not as other Men are.* It was not the Denial of all unto GOD, but the aſſuming of any Thing unto himſelf, that made him a right Phariſee, Go thy Way then, and if thou wilt do GOD and thyſelf right; deny thyſelf altogether, and give GOD the whole Glory of it, if thou haſt been preſerved from any Evil. And from thy Brother's Fall, beſides compaſſionating forlorn Nature in him, make a quite contrary Uſe unto thyſelf; even to humble thee thereby, with ſuch Thoughts as theſe, *conſidering thyſelf, leſt thou alſo be tempted.* [Am I better than he? of better Mould than he? or better tempered than he? Am not I a Child of the ſame *Adam*, a Veſſel of the ſame Clay? Why then ſhould I be high-minded, when I ſee him fallen before me? Why ſhould I not rather fear, leſt my Foot ſlip, as his hath done? I have much Cauſe, with all Thankfulneſs to bleſs GOD for his good Providence over me, in not ſuffering me to fall into this Sin hitherto: And with all Humility to implore the Continuance

nuance of his gracious Aſſiſtance for the future, without which I am not able to avoid this, or any other Evil.]

Secondly, SINCE all Reſtraints from Sin, by what Means ſoever they are conveyed unto us, or forwarded, are from the merciful Providence of GOD: Whenſoever we obſerve that GOD hath vouchſafed us, or doth offer us, any Means of ſuch his gracious Reſtraint; it is our Duty joyfully to embrace thoſe Means, and carefully to cheriſh them, and with all due Thankfulneſs to bleſs the Name of GOD for them. Oh how oft have we contrived a Courſe for the expediting of our perhaps ambitious, perhaps covetous, perhaps malicious, perhaps voluptuous Deſigns: And by the Providence of GOD ſome unexpected Accident hath marred the curious Frame of all our Projects. How oft have we been reſolved to Sin, and prepared to Sin, and even at the Pit's Brink ready to caſt ourſelves into Hell: When He hath plucked us away, as He plucked *Lot* out of *Sodom*, by Affrightments of Conſcience, by Apprehenſions of Dangers, by taking away the Opportunities, by miniſtring Impediments, by ſhortning our Power, by ſundry other Means! Have we now bleſſed the Name of GOD for affording us theſe gracious Means of Prevention and Reſtraint? Nay have we not rather been enraged thereat, and taken it with much Impatience, that we ſhould be ſo croſſed in the Purſuit of our vain and ſinful Deſires and Purpoſes? And as wayward Children cry when the Nurſe ſnatcheth a Kniſe from them, wherewith they might perhaps cut themſelves. We are offended with thoſe that reprove us; impatient under thoſe Croſſes that diſable us: Yea we fret and turn again at the powerful Application of the holy Word of GOD, when it endeavoureth to reform

form us, or reſtrain us from thoſe Evils wherein we delight. Let us henceforth mend this Fault, and chearfully ſubmit ourſelves to the Diſcipline of the Almighty.

Thirdly, SINCE we owe our ſtanding to the Hand of GOD, who holdeth us up, without whoſe Reſtraint we ſhould fall at every Turn, and into every Temptation: We cannot but ſee what Need we have to ſeek to Him daily and hourly to with-hold us from falling into thoſe Sins, whereunto our corrupt Nature would lead us, or outward Occaſions draw us. No Man, tho' he be never ſo good, hath any Aſſurance upon his own Strength, tho' it be never ſo great, that he ſhall be able to avoid any Sin, tho' it be never ſo foul. When a Heathen prayed unto *Jupiter*, to ſave him from his Enemies; one that overheard him would mend it with a more needful Prayer, that *Jupiter* would ſave him from his Friends: He thought they might do him more Hurt, becauſe he truſted them; but as for his Enemies he could look to himſelf well enough, for receiving Harm from them. We that are *Chriſtians*, had need pray unto the GOD of Heaven, that He would not give us up into the Hands of our profeſſed Enemies; and to pray unto GOD, that He would not deliver us into the Hands of our falſe hearted Friends: But there is another Prayer yet more needful than either, that GOD would ſave us from ourſelves, and not give us up into our own Hands; for then we are utterly caſt away. Alas we do not think, what a Man is given over to, that is given over to himſelf: He is given over to vile Affections; he is given over to a reprobate Senſe; he is given over to commit all Manner of Wickedneſs with Greedineſs. It is the laſt and fearfulleſt of all other Judgments, and is not uſually brought upon Men, but where they have obſtinately refuſed to hear

the Voice of GOD, in whatſoever other Way He had ſpoken unto them, then to leave them to themſelves, and to their own Counſels: [*My People would not hear my Voice, and* Iſrael *would none of me: So I gave them up unto their own Hearts Luſt, and let them follow their own Imaginations.*] Let us therefore pray faithfully and fervently unto GOD, as *Chriſt* Himſelf hath taught us, that He would not by leaving us unto ourſelves *lead us into Temptation*, but by his gracious and powerful Support deliver us from all thoſe Evils, from which we have no Power at all to deliver ourſelves.

Laſtly, SINCE this Reſtraint can give us no ſolid Comfort if it be but a bare Reſtraint, and no more: Though we ought to be thankful for it, becauſe we have not deſerved it; yet we ſhould not reſt, 'till we are poſſeſſed of an higher Grace, even the Grace of Sanctification. We may deceive ourſelves, (and Thouſands do ſo) if upon our abſtaining from Sins, from which GOD with-holdeth us, we preſently conclude ourſelves to be in the State of Grace, and to have the Power of Godlineſs, and the Spirit of Sanctification. For, between this reſtraining Grace, and that renewing Grace, there are ſundry wide Differences. They differ, firſt, in their Extent, both of Subject and Object. For the Subject, Reſtraining Grace may bind one Part or Faculty of a Man, as the Hand or Tongue, and leave another free, as the Heart or Ear: Renewing Grace worketh upon all in ſome Meaſure, ſanctifieth the whole Man, Body and Soul, with all the Parts and Faculties of each. For the Object, Reſtraining Grace may with-hold a Man from one Sin, and give him Scope to another: Renewing Grace carrieth an equal Reſpect to all GOD's Commandments. Secondly, in their Effects. Renewing Grace mortifieth the Corruption,

tion, and ſubdueth it, and diminiſheth it, as Water quencheth Fire, by abating the Heat; but Reſtraining Grace only inhibiteth the Exerciſe of the Corruption, for the Time, without any real Diminution of it either in Subſtance or Quality; as the Fire wherein the three Children walked, had as much Heat in it at that very Inſtant, as it had before and after, although by the greater Power of GOD, the natural Power of it was then ſuſpended from working upon them. The Lions that ſpared *Daniel* were Lions ſtill, and had their ravenous Diſpoſition ſtill; albeit GOD *ſtopped their Mouths* for that Time, that they ſhould not hurt him; but that there was no Change made in their natural Diſpoſition appeareth by their Entertainment of their next Gueſts, whom they devoured with all Greedineſs, *breaking their Bones* before they came to the Ground. Whereas the renewing and ſanctifying Grace of GOD, by a real Change of a Lion maketh a Lamb; altereth the natural Diſpoſition of the Soul, begetteth a new Heart, a new Spirit, new Habits, new Qualities, new Diſpoſitions, new Thoughts, new Deſires, maketh a new Man in every Part and Faculty. Content not thyſelf then with a bare Forbearance of Sin, ſo long as thy Heart is not changed, nor thy Will changed, nor thy Affections changed; but ſtrive to become a new Man, to be *transformed by the renewing of thy Mind*, to hate Sin, to love GOD, to wreſtle againſt thy ſecret Corruptions, to take Delight in holy Duties, to ſubdue thine Underſtand, and Will, and Affections, to the Obedience of Faith. So ſhalt thou not only be reſtrained from ſinning againſt GOD, as *Abimelech* here was, but alſo be enabled, as faithful *Abraham* was, to pleaſe GOD; and conſequently aſſured with all the faithful Children of *Abraham*, to be *preſerved by the* almighty *Power of* GOD *through Faith unto Salvation.*

vation. Which Grace, and Faith, and Salvation, the ſame almighty GOD, the GOD of Power, and of Peace, beſtow upon us all here aſſembled, *With all that in every Place call upon the Name of* Jeſus Chriſt, *our* LORD, *both theirs and ours*; even for the ſame our LORD *Jeſus Chriſt*'s Sake, his moſt dear Son, and our bleſſed Saviour and Redeemer, to which bleſſed Father, and bleſſed Son, with the bleſſed Spirit, *moſt holy, bleſſed, and glorious Trinity*, be aſcribed by us and the whole Church, *the Kingdom, the Power, and the Glory*, from this Time forth and for ever. *Amen.*

A

SERMON

PREACH'D AT

A Viſitation at GRANTHAM in LINCOLNSHIRE,

Auguſt 22, M.DC.XXXIV.

ROM. xiv. 23.

—For whatſoever is not of Faith is Sin.

ONE remarkable Difference (among many other) between Good and Evil, is this; that there muſt be a Concurrence of all requiſite Conditions to make a Thing good; whereas to make a Thing evil, a ſingle Defect in any one Condition will ſuffice. If we propoſe not to ourſelves a right End; or if we pitch not upon proper Means for attaining that End, or if we purſue not theſe

theſe Means in a due Manner, or if we obſerve not every material Circumſtance in the whole Purſuit; if we fail but in any one Point, the Action, tho' it ſhould be in every other Reſpect ſuch as it ought to be, by that one Defect, becometh wholly ſinful. Nay more, not only a real, but even an imaginary Defect; the bare Opinion of Unlawfulneſs, is able to vitiate the moſt juſtifiable Act, and to turn it into Sin. [*I know there is nothing unclean of itſelf; but to him that eſteemeth any Thing to be unclean, to him it is unclean.*] Nay yet more, not only a ſettled Opinion that the Thing we do is unlawful; but the very Doubt whether we may lawfully do it or no, maketh it ſometimes unlawful to be done, (of us) and if we do it, ſinful. [*He that* but *doubteth is damned, if he eat; becauſe he eateth not of Faith:*] The Ground whereof the Apoſtle delivereth in the Words of the Text, [*For whatſoever is not of Faith, is Sin.*]

MANY excellent Inſtructions there are, ſcattered throughout the whole Chapter, moſt of them concerning the right Uſe of that Liberty we have to Things of an indifferent Nature. But this laſt Rule alone will find us Work enough: And therefore omitting the reſt, we will (by GOD's Aſſiſtance) at preſent treat of this in the Explication firſt, and then in the Application of it. For by how much it is of more profitable and univerſal Uſe for the regulating the common Offices Life: By ſo much is the Miſchief greater if it be either miſunderſtood or miſapplied. In the Explication there would be little Difficulty, had not the Ambiguity of the Word Faith left a Way open to ſome Miſapprehenſions. I find three Senſes of the Word eſpecially looked at by thoſe, who have had to do with this Text; each of which we ſhall examine in their Order.

FIRST, and moſt uſually, eſpecially in the Apoſtolical Writings, the Word Faith is uſed to ſignify that gracious Habit, whereby we embrace the LORD *Jeſus Chriſt*, as the only begotten Son of GOD, and alone Saviour of the World, caſting ourſelves wholly upon the Mercy of GOD through his Merits, for Remiſſion and everlaſting Salvation. "It is that which is commonly called a "juſtifying Faith, whereunto are aſcribed, in holy "Writ, thoſe many glorious Effects of *purifying* "*the Heart*, *Adoption*, *Juſtification*, *Life*, *Joy*, "*Peace*, *Salvation*. Not as to their proper and "primary Cauſe, but as to the Inſtrument, "whereby we apply *Chriſt*, whoſe Merits and "Spirit are the Cauſes of all thoſe bleſſed Ef-"fects." And in this Notion many of our later Divines ſeem to underſtand it in our preſent Text; whilſt they alledge it for the Confirmation of this Poſition, that *all the Works* (even the beſt Works) *of Unbelievers are Sins*.

BUT I take it that Concluſion, what Truth ſoever it may have in itſelf, hath yet no direct Foundation in this Text. The Verb πιστεύω *to believe*, and the Noun πίστις *Faith or Belief*, are both of them found ſundry Times in this Chapter; yet ſeem not to ſignify in any Place thereof, either the Act, or the Habit, of this ſaving or juſtifying Faith. But being oppoſed every where, to Doubtfulneſs of Judgment concerning the Lawfulneſs of ſome indifferent Things, muſt therefore needs be underſtood of ſuch a Perſuaſion of Judgment concerning ſuch Lawfulneſs, as is oppoſite to ſuch Doubting: Which Kind of Faith may be found in a meer Heathen, who never having heard of the Myſtery of Salvation by *Chriſt*, may yet be aſſured, that many of the Things He doth are ſuch as He may and ought to do. And as it may be found

found in a meer Heathen, ſo it may be wanting in a true Believer, who ſtedfaſtly reſting upon the Blood of *Chriſt* for his eternal Redemption, may yet through the Strength of Temptation, Sway of Paſſion, or other Diſtemper incident to human Frailty, do ſome particular Act or Acts, of the Lawfulneſs whereof he is not ſufficiently perſuaded. The Apoſtle then here ſpeaking of ſuch a Faith as may be found in an Unbeliever, and alſo wanting in a true Believer, it appeareth that by Faith he meaneth not that Juſtifying Faith which maketh a true Believer to differ from an Unbeliever; but the Word muſt be underſtood in ſome other Notion.

THERE is a ſecond Acceptation of the Word Faith; either for the whole Syſtem of that Truth which GOD hath been pleaſed to reveal in the Scriptures, or ſome Part thereof; or elſe for the Aſſent of the Mind thereunto. In which Signification ſome conceiving the Words of this Text to be meant, do hence infer a falſe and dangerous Concluſion, That Men are bound by every particular Action they do to have Direction and Warrant from the written Word of GOD, or elſe they ſin in doing it: For (ſay they) Faith muſt be grounded upon the Word of GOD. Where there is no Word then, there can be no Faith; and then, by the Apoſtle's Doctrine, that which is done without the Word to warrant it, muſt needs be Sin, for *Whatſoever is not of Faith is Sin.*

I KNOW not any Piece of counterfeit Doctrine that hath paſſed ſo currently in the World, with ſo little Suſpicion of Falſhood, and ſo little open Contradiction as this hath done. One chief Cauſe whereof I conjecture to be, for that it ſeemeth to make for the Honour and Perfection of GOD's ſacred Law; the Fulneſs and Sufficiency whereof

none in the Chriſtian Church but Papiſts or Atheiſts will deny. In which Reſpect the very queſtioning of it now will perhaps ſeem a ſtrange Novelty to many: But as GOD Himſelf, ſo the holy Word of GOD is ſo full of all Perfection, that it needeth not to beg Honour from an Untruth. I hold it very needful therefore, for the arming of all my Brethren, as well of the Clergy as Laity, againſt a common Error, that neither they teach it, nor theſe receive it, briefly and clearly to ſhew, that the aforeſaid Opinion firſt is utterly void of Truth; ſecondly draweth after it many dangerous Conſequents; and thirdly, hath no good Warrant from my Text.

THE Opinion is, that to do any Thing at all without Direction from the Scripture is unlawful and ſinful. Which if they would underſtand only of the Subſtantials of GOD's Worſhip, and of the Exerciſes of ſpiritual and ſupernatural Graces, the Aſſertion were true and ſound; but as they extend it to all the Actions of common Life whatſoever, whether natural or civil, even ſo far as to the taking up of a Straw, it is altogether falſe and indefenſible. I marvel what Warrant they that ſo teach have from the Scripture for that very Doctrine, or where they are commanded ſo to believe or teach. One of their chiefeſt Refuges is the Text we now have in Hand, but I ſhall anon drive them from this Shelter. The other Places uſually alledged ſpeak only either of divine and ſpiritual Truths to be believed, or elſe of Works of Grace or Worſhip to be performed, as of Neceſſity unto Salvation; which is not to thePoint: For it is freely confeſſed, that in Things of ſuch a Nature the Holy Scripture is a moſt abſolute and ſufficient Direction. Upon which Ground we heartily reject all human Traditions, deviſed and intended as Supplements to the Doctrine of Faith contained in the Bible. The

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Queſtion is wholly about Things in their Nature indifferent, ſuch as are the Uſe of our Food, Raiment, and the like; whether in the Choice and Uſe of ſuch Things we may not be ſometimes ſufficiently guided by the Light of Reaſon and the common Rules of Diſcretion; but that we muſt be able (and are ſo bound to do, or elſe we ſin) for every Thing we do in ſuch Matters, to deduce our Warrant from ſome Place or other of Scripture.

BEFORE the Scriptures were written, it pleaſed GOD by Viſions and Dreams, and other like Revelations, immediately to make known his good Pleaſure to the Patriarchs and Prophets, and by them unto the People: Which Kind of Revelations ſerved them to all the ſame Intents and Purpoſes whereto the ſacred Scriptures now do us, *viz.* to inſtruct them what they ſhould believe and do for his better Service, and the Furtherance of their own Salvations. Now as it were unreaſonable for any to think, that they either had or did expect an immediate Revelation from GOD every Time they eat, or drank, or bought, or ſold, or did any other of the common Actions of Life, for the warranting of each of thoſe particular Actions to their Conſciences; no leſs unreaſonable it is to think, that we ſhould now expect the like Warrant from the Scriptures for the doing of the like Actions. Without all doubt, the Light of Reaſon was the Rule whereby they were guided for the moſt Part in ſuch Matters; which the Wiſdom of GOD would never have left in them or us, as a principal Relick of his decayed Image in us, if He had not meant that we ſhould make Uſe of it for the Direction of our Lives and Actions thereby.

You ſee then thoſe Men are in a great Error, who make the Holy Scripture the ſole Rule of all human

man Actions whatſoever: For the Maintenance whereof there was never yet produced any Argument, either from Reaſon, or from Authority of holy Writ, which may not be clearly and abundantly anſwered, to the Satisfaction of any rational Man. They who think to ſalve the Matter by this Mitigation, That at leaſt our Actions ought to be framed according to thoſe general Rules which are here and there in the Scriptures, (viz. *That we ſhould do as we would be done to*; *That all Things be done decently, and in Order, and unto Edification*) ſpeak ſomewhat indeed to the Truth, but little to the Purpoſe: For they conſider not, that if Mens Actions, done agreeable to theſe Rules, are ſaid to be of Faith, preciſely for this Reaſon, becauſe thoſe Rules are contained in the Word; then it will follow, that before thoſe particular Scriptures were written wherein any of thoſe Rules are firſt delivered, every Action done according to thoſe Rules had been done without Faith, (there being as yet no Scripture for it)) and conſequently had been a Sin. So that by this Doctrine it had been a Sin (before the Writing of St. *Matthew*'s Goſpel) for any Man to have done to others as he would they ſhould do to him; and it would have been a Sin (before the Writing of the former Epiſtle to the *Corinthians*) for any Man to have done any Thing *decently, and in Order*: Suppoſing theſe two Rules to be in thoſe two Places firſt mentioned, becauſe (this ſuppoſed) there could then have been no Warrant brought from the Scriptures for ſo doing.

WELL then, we ſee the former Opinion will by no Means hold, neither in the Rigour of it, nor yet in the Mitigation. We are therefore to beware of it, and that ſo much the more, becauſe of the evil Conſequents that iſſue from it; to wit, a World of Superſtitions, uncharitable Cenſures, bit-

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ter Contentions, Perplexities of Conſcience. Firſt, it filleth Mens Heads with ſuperſtitious Conceits, making them to caſt Impurity upon ſundry Things, which yet are lawful to as many as uſe them lawfully. For the taking away of the Indifferency of any Thing that is indifferent, is in Truth Superſtition; whether either of the two Ways it be done, either by requiring it as neceſſary, or by forbidding it as unlawful. He that condemneth a Thing as utterly unlawful, which indeed is indifferent, and ſo lawful, is guilty of Superſtition, as well as he that enjoyneth a Thing as abſolutely neceſſary, which indeed is but indifferent, and ſo arbitrary. They of the Church of *Rome*, and ſome in our Church, as they go upon quite contrary Grounds, yet both falſe, ſo they run into quite contrary Errors, and both ſuperſtitious. They decline too much on the left Hand, denying to the holy Scripture that Perfection which of Right it ought to have, of containing all Things appertaining to that ſupernatural Doctrine of Faith and Holineſs which GOD hath revealed to his Church for the Attainment of everlaſting Salvation; whereupon they would impoſe upon Chriſtian People, and that with an Opinion of Neceſſity, many Things which the Scriptures require not; and that is a Superſtition. Theſe go too much on the right Hand, aſcribing to the Holy Scripture ſuch a Kind of Perfection as it cannot have, of being the ſole Director of all human Actions whatſoever; whereupon they forbid unto Chriſtian People, and that under the Name of Sin, ſundry Things which the Holy Scripture condemneth not; and that is a Superſtition too.

FROM which Superſtition proceedeth, in the ſecond Place, uncharitable Cenſuring; as evermore they that are the moſt ſuperſtitious, are the moſt ſupercilious. No ſuch ſevere Cenſurers of our bleſſed Savi-

Saviour's Perſon and Actions, as the ſuperſtitious Scribes and Phariſees were. In this Chapter the ſpecial Fault which the Apoſtle blameth in the weak ones, (who were ſomewhat ſuperſtitiouſly affected) was their *raſh* and *uncharitable judging* of their Brethren. And common Experience among ourſelves ſheweth how freely ſome Men ſpend their Cenſures upon ſo many of their Brethren, as without Scuple do any of thoſe Things, which they upon falſe Grounds have ſuperſtitiouſly condemned as utterly unlawful.

AND then thirdly, as unjuſt Cenſures are commonly entertained with Scorn, they that ſo liberally condemn their Brethren of Prophaneneſs, are by them as freely cenſured for their Preciſeneſs; and ſo whilſt both Parties pleaſe themſelves in their own Ways, they ceaſe not mutually to provoke and ſcandalize and exaſperate the one the other, purſuing their private Spleens ſo far, 'till they break out into open Contentions. Thus it ſtood in the *Roman* Church when this Epiſtle was written. They *judged* one another, and *deſpiſed* one another, to the great Diſturbance of the *Church's Peace*. And how far the like Cenſurings and Deſpiſings have embittered the Spirits, and whetted both the Tongues and Pens of learned Men one againſt another in our own Church, the Stirs that have been long ſince raiſed, and are ſtill upheld, will not ſuffer us to be ignorant. Moſt of which Stirs, I verily perſuade myſelf, had been long e're this either wholly buried in Silence, or at leaſt well quieted, if the Weakneſs and Danger of the Error whereof we now ſpeak, had been more timely diſcovered, and more fully and frequently made known.

LAſtly, THE admitting this Doctrine would caſt ſuch a Snare upon Men of weak Judgments, but tender

tender Conſciences, as they ſhould never be able to unwind themſelves out of. Mens daily Occaſions for themſelves or Friends, and the Neceſſities of common Life, require the doing of a thouſand Things within the Compaſs of a few Days, for which it would puzzle the beſt Textman that liveth readily to bethink himſelf of a Sentence in the Bible, clear enough to ſatisfy a ſcrupulous Conſcience of the Lawfulneſs and Expediency of what he is about to do; for which, by hearkening to the Rules of Reaſon and Diſcretion, he might receive eaſy and ſpeedy Reſolution. In which Caſes if he ſhould be bound to ſuſpend his Reſolution, and delay that which his own Reaſon would tell him were preſently to be done, untill he could haply call to Mind ſome Precept of Scripture for his Warrant: What Stops would it make in the Courſe of his whole Life? What Languiſhings in the Duties of his Calling? How would it fill him with Doubts and Irreſolutions, lead him into a Maze of Uncertainties, entangle him in a World of woful Perplexities, and (without the great Mercy of GOD) plunge him irrecoverably into the Gulph of Deſpair? Since then the chief End of the Publication of the Goſpel is to comfort the Hearts, and to revive and refreſh the Spirits of GOD's People with the glad Tidings of Liberty from the Spirit of Bondage and Fear, and of gracious Acceptance with their GOD, to anoint them with the *Oil of Gladneſs*, giving them *Beauty for Aſhes*, and inſtead of *Sackcloth* girding them with *Joy*; we may well ſuſpect that Doctrine not to be Evangelical, which thus ſetteth the Conſciences of Men upon the Rack, tortureth them with continual Fears and Perplexities, and prepareth them thereby for helliſh Deſpair.

THESE

THESE are the grievous Effects and pernicious Conſequents that will follow upon their Opinion, who hold, That we muſt have Warrant from Scripture for every Thing we do; not only in ſpiritual Things (wherein it is abſolutely true) nor yet only in other Matters of Weight, though they be not ſpiritual, (for which perhaps there might be ſome Colour) but alſo in the common Affairs of Life, even in the moſt ſlight and trivial Things. Yet for that the Patrons of this Opinion build themſelves as much upon the Authority of this Text, as upon any other Paſſage of Scripture, we are therefore, in the next Place, to clear the Text from that their Miſinterpretation. The Force of their their Collection ſtandeth thus (as you have heard already) that Faith is ever grounded upon the Word of GOD; and that therefore, whatſoever Action is not grounded upon the Word, being it is not of Faith, muſt needs be a Sin. Which Collection could not be denied, if the Word *Faith* were here taken in that Senſe which they imagine, *viz.* for the Doctrine of Divine Revelation, or for the Belief thereof: Which Doctrine we willingly acknowledge to be compleatly contained in the holy Scriptures alone, and therefore dare not admit, as a Branch of Divine Truth, any Thing not thereincontained. But there is a third Signification of the Word *Faith*, which appeareth both by the Courſe of the whole Chapter, and by the Conſent of the beſt Interpreters, as well ancient as modern, to have been intended by our Apoſtle in this Place; namely, that wherein it is put for a certain Perſuaſion of Mind, that what we do may lawfully be done. So that whatſoever Action is done by us, with reaſonable Aſſurance and Perſuaſion of the Lawfulneſs thereof, is ſo far an Action of Faith; without any enquiring into the Means whereby that Perſuaſion was wrought in us, whether it were the

Light

Light of our own Reaſon, or the Authority of ſome credible Perſon, or the Declaration of GOD's revealed Will in his written Word. And on the other Side, whatſoever Action is done, either directly contrary to the Judgment of our own Conſciences, or at leaſt doubtingly, and before we are in ſome Meaſure aſſured that we may lawfully do it; that is it which St. *Paul* here denieth to be of Faith, and of which he pronounceth that it is Sin.

OBSERVE but the Paſſages of this very Chapter, and you will be ſatisfied in the Senſe of the Word *Faith*. At the ſecond Verſe *one believeth that he may eat all Things*, is one that is perſuaded in his Conſcience that he may as lawfully eat Fleſh as Herbs, any one Kind of Meat as any other. Again, at the 22d Verſe, *Haſt thou Faith, have it to thyſelf before* GOD: That is, art thou in thy Conſcience perſuaded that thou mayeſt lawfully partake any of the good Creatures of GOD? Let that Perſuaſion ſuffice thee for the approving of thine own Heart in the Sight of GOD; but trouble not the Church, nor offend thy weaker Brother, by a needleſs and unſeaſonable Oſtentation of that thy Knowledge. Laſtly, In Verſe 23, *He that doubteth is damned if he eat, becauſe he eateth not in Faith*; that is, he that is not yet fully perſuaded in his own Mind, that it is lawful for him to eat ſome Kind of Meats, and yet is drawn againſt his own Judgment to eat thereof, becauſe he ſeeth others ſo to do, or out of any other poor Reſpect: Such a Man is caſt and condemned by the Judgment of his own Heart as a Tranſgreſſor, becauſe he adventureth to do that which he doth not believe to be lawful. And then the Apoſtle reduceth that particular Caſe into a general Rule, in theſe Words, *Whatſoever is not of Faith, is Sin.* By the Proceſs of which his Diſ-

courſe it may appear, that by Faith no other Thing is here meant, than ſuch a Perſuaſion of the Mind and Conſcience as we have now declared, and that the true Intent of theſe Words is, Whoſoever ſhall do any Thing, which he verily believeth to be unlawful, or at leaſt is not perſuaded of the Lawfulneſs of it, let the Thing be in itſelf lawful or unlawful, indifferent or neceſſary, it mattereth not, to him it is a Sin.

WHICH being the plain, evident, and undeniable Purport of theſe Words, I ſhall not need to ſpend any more Time in the Explication of them, but addreſs myſelf rather to the Application. Wherein, becauſe upon this great Principle may depend the Reſolution of very many Caſes of Conſcience, which may trouble us in our Chriſtian and holy Walking, it will not be unprofitable to reſolve ſome of the moſt material Doubts and Queſtions which may occur on this Occaſion.

Firſt, IT may be demanded, What Power the Conſcience hath to make a Thing otherwiſe good and lawful, become unlawful and ſinful? And whence it hath that Power? I anſwer, firſt, That it is not in the Power of any Man's Judgment or Conſcience to alter the natural Condition of any Thing whatſoever, either in Reſpect of Quality or Degree; but that ſtill every Thing that was good remaineth good, and every Thing that was evil remaineth evil; and that in the very ſame Degree of Good or Evil as it was before, neither better nor worſe, notwithſtanding any Man's particular Judgment or Opinion thereof. For the Differences between Good and Evil, and the ſeveral Degrees of both, ſpring from ſuch Conditions as are intrinſical to the Things themſelves; which no outward Reſpects, and much leſs Men's Opinions) can vary.

He

He that eſteemeth any Creature unclean, may defile himſelf, but he cannot bring Impurity upon that Creature by ſuch his Eſtimation.

YET, Secondly, Men's Judgments may make that which is good in its own Nature become evil to them in the Uſe. It is our Apoſtle's own Diſtinction in the 14th Verſe of this Chapter; *Nothing unclean of itſelf; but to him that eſteemeth any Thing to be unclean, unclean to him.* But then we muſt know withal, that it holdeth not the other Way. Men's Judgments or Opinions, altho' they may make that which is good in itſelf, to become evil to them; yet they cannot make that which is evil in itſelf, to become good either in itſelf or to them. If a Man were verily perſuaded it were evil to aſk his Father's Bleſſing, that Miſ-perſuaſion would make it become evil to him? But if the ſame Man ſhould be as verily perſuaded that it were good to curſe his Father, or to deny him Relief, being an Unbeliever, that Miſ-perſuaſion could not make either of them become good to him. Some that perſecuted the Apoſtles were perſuaded they did GOD good Service in it. It was St. *Paul*'s Caſe before his Converſion, who *verily thought in himſelf, that he ought to do many Things contrary to the Name of* Jeſus: But thoſe their Perſuaſions would not ſerve to juſtify their Actions. St. *Paul* confeſſeth himſelf to have been *a Perſecutor, and Blaſphemer, and injurious* for ſo doing, altho' he followed the Guidance of his Conſcience therein, and to have ſtood in need of Mercy for the Remiſſion of thoſe wicked Acts, though he did them ignorantly, and out of Zeal to the Law.

Thirdly, THE Conſcience hath this Power over Men's Wills and Actions, by Virtue of that unchangeable Law of GOD, which He eſtabliſheth in

our first Creation; that the Will of every Man (which is the Fountain whence all our Actions immediately flow) should conform itself to the Judgment of the Understanding or Conscience, as to its proper and immediate Rule. So that if the Understanding through Error point out a wrong Way, and the Will follow it, the Fault is chiefly in the Understanding for misguiding the Will. But if the Understanding shew the right Way, and the Will take a wrong, then the Fault is meerly in the Will, for not following that Guide which GOD hath set over it.

IT may be demanded, Secondly, Whether or no in every particular Thing we do, an actual Consideration of the Lawfulness thereof be so requisite, as that for Want thereof we should sin in doing it? The Reason of the Doubt is, because otherwise how should it appear to be of Faith? and *whatsoever is not of Faith, is Sin.* I answer, 1. That in Matters of Weight, and worthy of Consultation, it is very necessary that the Lawfulness and Expediency of them be first diligently examined before they be enterprised. And, 2. That even in smaller Matters the like Examination is needful when there is any apparent Cause of doubting. But, 3. That in small and trivial Matters, wherein no Doubt ariseth to trouble us, an actual Consideration of their Lawfulness is so far from being requisite, that it would rather be troublesome. True it is, that all voluntary Actions are done with some Deliberation, more or less; because it is the Nature of the Will to consult with the Understanding in every Act, else it should be irrational and brutish. Yet there are many Things which we daily do, wherein the Sentence of the Understanding is quick and present, because there is no Difficulty in them, such as are to sit down, and to rise up; to ask the

Time

Time of the Day, or the Name of the next Town as we travel by the Way. Here an habitual Knowledge of the Nature and Uſe of indifferent Things is ſufficient to warrant to the Conſcience the Lawfulneſs of theſe common Actions of Life, ſo as they may be ſaid to be of Faith, though there be no farther actual or particular Diſquiſition uſed about them. A very needful Thing it is the whilſt, for Chriſtian Men to endeavour to have a right Judgment concerning indifferent Things; without which it can ſcarcely be avoided, but that both their Conſciences will be full of diſtracting Scruples, and their Converſations full of unbrotherly Carriage towards others.

IT may be demanded, Thirdly, Since *whatſoever is not of Faith is Sin*; what Meaſure of Faith, or what Degree of Perſuaſion is neceſſary for the warranting of our Actions? I anſwer, This cannot be poſitively defined by any peremptory and immovable Rules. There is moſtly a Latitude in ſuch Things as theſe are, which may be ſtraitened more or leſs, according to the Exigence of preſent Occaſions, and as the different State or Quality of particular Buſineſſes ſhall require. Nay, I ſay yet further, and I beſeech you, Brethren, to take Notice of it as a Matter of ſpecial Uſe both for the directing and quieting your Conſciences, that it is lawful for us to do all thoſe Things, concerning which there can be nothing brought of Moment to prove them unlawful. Upon which Ground alone if we do them, we do them upon ſuch a Perſuaſion of Faith as is ſufficient; provided that we have not neglected to inform our Judgments the beſt we could for the Time paſt, and that we are ever ready to yield ourſelves to better Information, whenſoever it ſhall be tendered unto us, for the Time to come.

IT may be demanded, Fourthly, Suppoſe a Man would fain do ſomething, of the Lawfulneſs whereof he is not in his Conſcience ſufficiently reſolved, whether he may in any Caſe do it, notwithſtanding the Reluctancy of his Conſcience? As they write of *Cyrus*, that to make a Paſſage for his Army, he cut the great River *Gyndes* into ſmaller Channels, which in one entire Stream was not paſſable. So to make a clear Anſwer to this great Queſtion, I muſt divide it into ſome leſſer ones. For there are ſundry Things conſiderable in it, whether we reſpect the Conſcience, or the Perſon of the Doer, or the Action to be done. As in reſpect of the Conſcience, whether the Reluctancy thereof proceed from a ſettled and ſtedfaſt Reſolution, or from ſome Doubtfulneſs only, or but from ſome Scruple? And in reſpect of the Perſon, whether he be his own Maſter, and have Power to diſpoſe of himſelf at his own Choice in the Things queſtioned, or be under the Command and at the Appointment of another? And in reſpect of the Action, whether it be a neceſſary Thing, or an unlawful Thing, or a Thing indifferent? Any of which Circumſtances may quite alter the Caſe, and ſo beget new Queſtions. But I ſhall reduce all to three Queſtions; whereof the firſt ſhall concern a reſolved Conſcience, the ſecond a doubtful Conſcience, and the third a ſcrupulous Conſcience.

THE firſt Queſtion then is, if the Conſcience be firmly reſolved that the Thing propoſed to be done is unlawful, Whether it may be done or no? Whereunto I anſwer in theſe two Concluſions: Firſt, If the Conſcience be firmly ſo reſolved, and that upon a true Ground, it may not in any Caſe, or for any Reſpect in the World be done. There cannot be imagined a higher Contempt of GOD, than for a Man to deſpiſe the Power of his own Con-

Conſcience, which is the higheſt Sovereignty under Heaven, as being GOD's moſt immediate Deputy. *To him that knoweth to do Good, and doth it not, to him it is Sin.* Neither maketh it any Difference at all here, whether a Man be otherwiſe his own Maſter or not. For although there be a great Reſpect due to the higher Powers in doubtful Caſes, yet where the Thing required is ſimply unlawful, and underſtood ſo to be, Inferiors muſt abſolutely reſolve to diſobey, whatſoever come of it.

Secondly, IF a Man be in his Conſcience fully perſuaded that a Thing is evil and unlawful, which yet in Truth is not ſo; the Thing by him ſo judged unlawful, cannot by him be done without Sin. Even an erroneous Conſcience bindeth thus far, that a Man cannot go againſt it, and be guiltleſs, becauſe his Practiſe ſhould then run croſs to his Judgment; and ſo the Thing done, could not be of Faith. For if his Reaſon judge it to be evil, and yet he will do it, it argueth manifeſtly, that he hath a Will to do Evil, and ſo become a Tranſgreſſor of that general Law, which bindeth all Men to eſchew all Evil. Yet in this Caſe we muſt admit of ſome Difference, according to the different Nature of the Things, and the different Condition of the Perſons. For if the Things judged unlawful, be in their own Nature indifferent, ſo as they may either be done or left undone without Sin; and the Perſon withall, be his own Maſter, in reſpect of ſuch Things, no ſuperior Power having determined his Liberty therein: Then, although he may not do any of theſe Things, by reaſon of the contrary Perſuaſion of his Conſcience without Sin; yet he may, without Sin, leave them undone. As for Example: Say a Man ſhould hold it utterly unlawful to play at Cards or Dice,

Dice, or to lay a Wager: If it be in Truth lawful to do theſe Things; yet he that is otherwiſe perſuaded of them, cannot do any of them without Sin. Yet ſuppoſing them Things indifferent, he that judgeth them unlawful, may abſtain from them without Sin; and ſo indeed he is in Conſcience bound to do, ſo long as he continueth to be of that Opinion. But on the other Side, if the Things judged to be unlawful, be any way neceſſary, either in Reſpect of their own Nature, or by the Injunction of Authority, then the Perſon is, by that his Error, brought into ſuch a Strait, between two Sins, as he can by no Means avoid both, ſo long as he perſiſteth in that his Error. For if he do the Thing, he goeth againſt the Perſuaſion of his Conſcience, and that is a great Sin; and if he do it not, either he omitteth a neceſſary Duty, or elſe diſobeyeth lawful Authority; and either of theſe is a Sin too: Out of which Snare, ſince there is no Way of Eſcape, but one, which is to rectify his Judgment: It concerneth every Man, that unfeignedly deſireth to do his Duty, and to keep a good Conſcience, to examine well the Principles and Grounds of his Opinions. Mean time, this is moſt certain, that whoſoever ſhall do any thing repugnant to the Judgment of his own Conſcience, (be that Judgment true, or be it falſe,) ſhall commit a grievous Sin in ſo doing; becauſe it cannot be *of Faith*; and *whatſoever is not of Faith, is Sin.*

THAT is, where the Conſcience apparently inclineth the one Way. But ſay the Scales hang even, ſo as a Man cannot well reſolve whether Way he ſhould take. This is it we call a doubting Conſcience. The ſecond Queſtion is, what a Man ought to do in this Caſe? Perfect Directions

tions here, would require a large Diſcourſe; becauſe there are ſo many conſiderable Circumſtances that may vary the Caſe, eſpecially in reſpect of the Cauſe from which that Doubtfulneſs may ſpring. Many times it ariſeth from mere Fickleneſs of Mind, or Weakneſs of Judgment; as the lighteſt Things are ſooneſt driven out of their Place by the Wind. Sometimes it proceedeth from Tenderneſs of Conſcience, which is indeed a very bleſſed and gracious Thing; but yet (as tender Things may ſoon miſcarry, if they be not the more choicely handled) very obnoxious thro' *Satan*'s Diligence and Subtilty, to be wrought upon to dangerous Inconveniences. Sometimes it may proceed from the Probability of thoſe Reaſons that ſeem to ſtand on either Side; betwixt which, it is not eaſy to judge which are ſtrongeſt; or from the different Opinions of the learned and godly Men therein, and from many other Cauſes: But for ſome general Reſolution of the Queſtion, (what is to be done where the Conſcience is doubtful?) I anſwer,

Firſt, THAT if the Doubtfulneſs be not concerning the lawfulneſs of any of the Things to be done, conſidered in themſelves, but of the Expediency of them, as they are compared one with another; (as when of two Things propoſed, whereof one muſt be done, I am ſufficiently perſuaded of the lawfulneſs of either, but am doubtful whether of the two rather to pitch upon.) In ſuch Caſe, the Party ought firſt to weigh the Conveniences and Inconveniences of both, as well as he can, by himſelf alone; and to do that which then ſhall appear to him to be ſubject to the fewer and leſſer Inconveniences. Or if the Reaſons ſeem ſo equally ſtrong on both Sides, that he cannot of

of himſelf decide the Doubt; then ſecondly, if the Matter be of Weight, and worth the While, he ſhould make his Doubt known to ſome prudent and pious Man; (eſpecially to his own ſpiritual Paſtor, if he be a Man qualified for it) reſolving to reſt upon his Judgment, and to follow his Direction. Or if the Matter be of ſmall Moment, he may then, thirdly, do whether he hath beſt liking to; (as the Apoſtle ſaith, in one particular Caſe, and it may be applied to many more, *Let him do what he will, he ſinneth not*;) reſting his Conſcience upon this Perſuaſion, that ſo long as he is unfeignedly deſirous to do for the beſt, and hath not been negligent to uſe all requiſite Diligence to inform himſelf aright, GOD will accept of his good Intention therein, and pardon his Error, if he ſhall be miſtaken in his Choice.

BUT ſecondly, if the Queſtion be concerning the Thing itſelf, whether it may be lawfully done, or no; and the Conſcience ſtand in doubt, becauſe Reaſons ſeem to be probable both Ways; and there are learned Men, as well of the one Opinion, as of the other. In ſuch a Caſe, the Perſon is certainly bound to forbear doing that Thing, of the lawfulneſs whereof he doubteth: and if he forbear it not, he ſinneth. It is the very Point, the Apoſtle, in this Verſe intendeth to teach; and for the confirming whereof, he voucheth this Rule: *He that doubteth*, ſaith he, *is damned if he eat*; *he is* ἀυτοκατάκριτος, condemned of his own Conſcience; becauſe he doth that willingly whereof he doubteth, when he hath Liberty to let it alone. And the Reaſon why he ought rather to forbear, than to do that whereof he doubteth, is, becauſe in doubtful Caſes, Wiſdom would, that the ſafer Part ſhould be choſen. And that Part is ſafer, which

which if we chuſe, we are ſure we ſhall do well; than that, which if we chuſe, we know not but we may do ill.

BUT then, thirdly, if the Liberty of the Agent be determined by the Command of ſome ſuperior Power, to whom he oweth Obedience, this Circumſtance altereth the Caſe; and he is bound in Conſcience, to do the Thing commanded, notwithſtanding his doubtfulneſs of Mind. Whatſoever is commanded us, by thoſe whom GOD hath ſet over us, either in Church, Commonwealth, or Family, which is not evidently contrary to the Law and Will of GOD, ought to be of us received and obeyed no otherwiſe, than as if GOD Himſelf had commanded it; becauſe GOD Himſelf hath commanded us to *obey the higher Powers*, and to *ſubmit ourſelves to their Ordinances*.

BUT you will ſay, that in doubtful Caſes, the ſafer Part is to be choſen: So ſay I too; and am content that Rule ſhould decide this Queſtion: only let it be rightly applied. Thou thinkeſt it ſafer, where thou doubteſt of the unlawfulneſs, to forbear than to do; ſo ſhould I think too, if thou wert left to thine own Liberty. But if lawful Authority command thee to kneel, which, whether it be lawful for thee to do, or not, thou doubteſt; it cannot chuſe but thou muſt needs doubt alſo, whether thou mayſt lawfully diſobey, or not. Now then, here apply thine own Rule, and ſee what will come of it. Judge, ſince thou canſt not but doubt in both Caſes, whether it be not the ſafer of the two, to obey doubtingly, than to diſobey doubtingly: Where there is a Certainty, let the Uncertainty go, and hold to that which is certain. Now the General is certain, that

that thou art to obey the Magiſtrate in all Things not contrary to the Will of GOD; but the Particular is uncertain, whether the Thing now commanded thee, by the Magiſtrate, be contrary to the Will of GOD: (I ſay, uncertain to thee, becauſe thou doubteſt of it.) Deal ſafely, therefore, and hold thee to that which is certain, and obey.

THERE remaineth but one other Queſtion, and that of far ſmaller Difficulty: What is to be done, when the Conſcience is ſcrupulous? I call that a Scruple, when a Man is reaſonably well perſuaded of the lawfulneſs of a Thing, yet hath withall ſome Jealouſies, leſt perhaps it ſhould prove unlawful. Such Scruples are moſt incident to Men of melancholy Diſpoſitions, or of timorous Spirits; eſpecially if they be tender-conſcienced withall: and they are much encreaſed by the falſe Suggeſtions of *Satan*, and by ſundry other Means which I now mention not. Of which Scruples, it behoveth every Man, firſt, to be wary that he do not at all admit them, if he can chuſe; or, if he cannot wholly avoid them, that ſecondly, he endeavour ſo far as may be, to eject them ſpeedily out of his Thoughts, as *Satan*'s Snares, and Things that may breed him worſe Inconveniences, or, if he cannot be ſo rid of them, that then, thirdly, he reſolve to go on according to the more profitable Perſuaſion of his Mind, and deſpiſe thoſe Scruples: And this he may do with a good Conſcience, not only in Things commanded him by lawful Authority, but even in Things indifferent and arbitrary, and wherein he is left to his own Liberty.

BESEECH we GOD, the Father of our LORD *Jeſus Chriſt*, ſo to endue us all with the Grace of his

his Holy Spirit, that in our whole Converſations we may unfeignedly endeavour to preſerve a good Conſcience, and to yield all due Obedience to Him firſt, and then to every Ordinance of Man for his Sake.

Now to this Father, Son, and bleſſed Spirit, Three Perſons, and One Eternal GOD, be aſcribed all the Kingdom, the Power and the Glory, both now and for evermore. *Amen.*

6 JY 64

Comparative Religion:

OR, THE

True and Solid GROUNDS

Of PURE and PEACEABLE

THEOLOGY.

A Subject very neceſſary, though hitherto almoſt wholly neglected.

THE Publiſher of the Tranſlation TO THE READER.

THE Wiſdom that is from above is firſt pure, then peaceable: *How far the* Chriſtian *World is at this Day from theſe divine Qualities is but too viſible. Men have ſo transformed the* Chriſtian *Doctrine by their Gloſſes, that it is now hardly to be found among them in its Truth and Simplicity. The Doctrine of* Jeſus Chriſt, *as it is delivered unto us by his Apoſtles, is not now to be conſidered as the Standard of* Chriſtianity,

ſo much as the Shorter and Larger Catechiſms, the Weſtminſter Confeſſion, the Trent Creed and Canons. *In Defence of which, Men relinquiſh and reject the true Spirit and Eſſence of* Chriſtianity, *the Love of* GOD *and their Neighbours; and frame to themſelves ſuch a Doctrine as will flatter their corrupt Nature, and foſter their Pride and Envy. In ſome Nations it has been the great Idol of differing Families and Tribes, to keep up their Feuds and Enmities among themſelves, and to proſecute them to the laſt Extremities in the Deſtruction of one another: Such a bloody and irreconcilable Diſpoſition, though it has been juſtly eſteemed barbarous in them, is yet looked upon to be a gracious and a holy Zeal in the ſeveral Tribes and Parties of* Chriſtians, *every one contending ſo earneſtly, and diſputing with ſuch Heat and Concern, that they may maintain their own Sect and Sett of Opinions in Oppoſition to all others. And the Generality of the reſpective ſpiritual Heads and Guides, are ſo far from doing their Duty in reſtraining theſe Barbarities, that they will not hear of any Principles or Propoſals that may tend this Way; but if any*

any Thing be offered that may ſweeten the Minds of Men toward one another, they make it their Buſineſs to treat the Propoſers as common Enemies, and to give ſuch Characters both of them, and of their Sentiments, as may lead the People to abhor them.

The Prejudices which the falſe Repreſentations of Religion do to the true Intereſt thereof, and to the Souls of Men are innumerable; and how hurtful they are to Societies and Commonwealths, the preſent as well as former Ages is a ſufficient Evidence: The Factions in the State can never find fitter Tools for carrying on their Deſigns than thoſe of the Church; who are ready to ſacrifice both the Liberties and Wealth of their Country, with the Life of Religion itſelf, to the little Intereſts of their Parties: So that we are all concerned, both as we are Men, and as we are Chriſtians, *in this our Day to* know the Things that belong to our Peace before they be hid from our Eyes.

The following Diſcourſe was originally intended by the Author, to form in the Minds

Minds of those Youth, whom he was to train up in Theological Studies, such just and adequate Notions of Religion in all its Parts, as might raise their Concern for those Things in it that are absolutely necessary and essential; and preserve them from a blind, ungovernable, and furious Zeal for those other Things, which are either meerly circumstantial, or at least not necessary, nor of the Essence thereof, although they are now become the Pillar and Ground of most, if not of all the unhappy and unaccountable Contentions that are abroad in the Christian *World. And a written Copy thereof falling into the Hands of some Persons, for whose Judgment the Author has a great Esteem, they obtained his Permission to make it publick: And seeing some Persons have been ready, since the Publication thereof, to give ill Impressions of it, to those who do not know the* Latin *Tongue, it has been thought fit to publish it in* English, *that such might peruse it with their own, and not with other Men's Eyes.*

That this Discourse may, by the Blessing of GOD, *contribute to lead Men to the true Know-*

To the READER.

Knowledge and Love of GOD, *in* Chriſt Jeſus, *and to mutual Peace and Charity with one another,*

Is the earneſt Prayer both of the

AUTHOR,
And
PUBLISHER.

6 JY 64

A

DISCOURSE

CONCERNING

COMPARATIVE RELIGION.

The Introduction. The Ground of the Distinction of Theology into Absolute and Comparative. Both are describ'd. Inconveniences arising from the Ignorance of Comparative Theology. The Heads of the following Discourse.

ALTHO' all the Parts of the Christian Religion do agree in this, that they are revealed and enjoin'd by GOD; and also, that they are directed to the Glory of GOD, and the Salvation of Men, yet they are not all of the same Weight and

and Importance: but being weigh'd in the Balance of a ſound Judgment, ſome of them are found to be more weighty than others. The Prophets tell us, that *Mercy, the Knowledge of* GOD, and *Obedience to his Commands*, are more acceptable to Him than *Sacrifices and Burnt-Offerings*, 1 Sam. xv. 22. Hoſ. vi. 6. and our bleſſed LORD calls Judgment, Mercy and Truth, compar'd with *Tythes of Mint, Cummin and Aniſe*, the *more weighty Things of the Law*, Matth. xxiii. 23. From this Conſideration there ariſeth a Diſtinction or Diviſion of that Skill, Knowledge and Underſtanding, which is converſant about Religion, and which is commonly called Theology, or Divinity, into Abſolute, and Reſpective or Comparative. Abſolute Theology, or that Knowledge of Religion which I call abſolute, conſiders its Object only as revealed and enjoined, or inſtituted by GOD, and its Buſineſs is to find out thoſe Things which are propoſed to us in the Scriptures to be believ'd or practis'd, and to diſcern and diſtinguiſh them from all others. Again, Comparative Theology, or the reſpective Knowledge of Religion, ponders the Weight or Importance, and obſerves the Order, Reſpect and Relation of Things belonging to Religion, whether they be Points of Doctrine, or Precepts, or ſacred Rites, and teaches to diſtinguiſh between the Acceſſories of Religion, and the Principals; the Circumſtantials and Subſtantials; the Means and their Ends.

2. IN a preliminary Diſcourſe to our Divinity Lectures of the laſt Year, ſpeaking of the Differences about the Chriſtian Religion, that are in the Chriſtian Church, I touch'd this Diſtinction by the bye; and among the proper Remedies of this Evil, I mention'd the Doctrine of Comparative Theology. And indeed the oftner I reflect upon,

upon, and the more narrowly I conſider this Matter, I am the more convinc'd, and confirm'd in my Opinion, of the great Uſefulneſs and Neceſſity of this Doctrine. Nor do I much queſtion but you, my Friends, will be eaſily perſuaded to be of my Mind, when you ſhall perceive that the corrupt and dangerous State of the Chriſtian Church at preſent, is in a great Degree owing to the Want of this Comparative Knowledge of Religion, or of a due Regard had to it. For, that among all Sects and Parties of Chriſtians, true Piety is neglected, and divine Charity and brotherly Love are waxed cold; that they are remiſs in rooting out the Luſts and deprav'd Affections of corrupt Nature, when in the mean Time, they lay themſelves out with Zeal and Application for the propagating ſome Opinions that be either obſcure or uncertain, but no-ways neceſſary, and for the ſuppreſſing others of the ſame Nature which are not hurtful; that ſome religious Rites and Ceremonies are pertinaciouſly retain'd by ſome Chriſtians, and as obſtinately rejected by others; that they are at Peace with Vice and vicious Perſons, while they wage a cruel War with Error and erring Perſons: Theſe Things are not ſo much to be imputed to the Want of an Abſolute Knowledge of Religion, as of that which is Comparative. No more can this be attributed to their being ignorant of any Chriſtian Precept, or of any abſolute divine Truth that is of any Import to Salvation; but it is becauſe the Generality of Chriſtians either do not know, or will not conſider how much Repentance, Self-denial, Mortifying of the Fleſh, Charity, Humility, &c. are of more Weight than Orthodoxy, or a Sound Belief; and Sin and Vice more hateful than Error: The eſſential Principles of Religion excepted in both Caſes. Since then, the Uſe of Comparative

Theology is of ſo large Extent, both for ordering the Lives and Manners of private Chriſtians aright, and for ſettling the publick Affairs which concern the Peace of the Churches within themſelves, and their mutual Concord with one another: I preſume it will be a good Office done, and nothing diſagreeable to my Hearers, if I ſhall furniſh you with a Key, by which you may enter into the moſt remote and intricate Receſſes of this Theology.

3. I ſhall compriſe what I have to ſay, under three general Heads: 1. I ſhall give a rude Draught, and general Idea of this Theology. 2. I ſhall deſcend to a more particular Deſcription of it. And in the third Place, I ſhall lay down ſome Concluſions, which naturally flow from this Doctrine.

SECT.

SECT. I.

Wherein Comparative Theology is handled in a general Way. The State wherein Man was created; Man's Duty in that State. The Reaſon of the Prohibition concerning the Tree of Knowledge of Good and Evil. The Fall of Man occaſioned the Enlargement of Religion. A general Idea of this Theology.

AS to the firſt, it is to be conſidered, that the *Eſſence* of Religion, or of the Duty which Man owes to GOD, or which GOD requires of Man, in whatſoever State, whether that of Integrity and Innocence, or Reſtoration after the Fall, or conſummate Felicity, doth ſolely conſiſt in the LOVE of GOD, as our Saviour teacheth us, *Matt.* xxii. 37. where he ſays, that the firſt and greateſt Command of the Law is to *love the* LORD *our* GOD *with all our Heart, and with all our Soul, with all our Mind, and with all our Strength.* For GOD being ſelf-ſufficient, and independent of all other Beings, did not in the leaſt ſtand in Need of the Creatures and their Service; but being determined by a moſt free, unconſtrained, and unneceſſary Act of his good Pleaſure, to take his Delight with ſomething without Himſelf, He did for that End, after the Creation and Fall of the Angels, make Man in his own Image (that is, of a Nature like his own) with whom He might live in Friend-

ſhip, and have all Things in common; by offering Himſelf, with all his glorious and amiable Perfections, to be deliciouſly enjoyed by Man, and by receiving from him the grateful Return of a reciprocal Love and Affection. And becauſe Man is a Creature made up of a Soul, a ſpiritual Subſtance, and a Body which is material; GOD created this viſible and corporeal World, and furniſhed it with innumerable Objects for the delighting the outward Senſes, and recreating thoſe Faculties which belong to the Soul, as it is united to the Body, and made Man Lord over it. To this End, that as the Soul had GOD the infinite Good, fitted and proportion'd to its vaſt Capacity, ſo the Body alſo might not be without ſuitable and delightful Objects. And to this Deſign of GOD in the Creation of the World, the Hiſtory thereof doth excellently agree; wherein we read that this whole viſible World was at firſt created and finiſhed, as a magnificent Palace richly provided with all Kinds of Furniture, and that after this, Man, who was deſigned to be its Lord and Maſter, was made and inveſted with the Dominion of it.

2. FOR ſo great Favours, ſo liberally diſpenſed unto Man, GOD required, or rather expected, no other Teſtimony of a grateful Mind but LOVE. And that his Love might be noble and free, generous and unlimited, not neceſſitated, forced or reſtricted, it was the Will of GOD that Man ſhould be at his own Diſpoſal, and therefore He endued him with a free Power of determining the Acts and Exerciſes of his Faculties to theſe or the other Objects, of adhering to GOD by Love, or departing from Him; and provided he ſtill continued to love GOD, and to place his Delight in Him alone, nothing was forbidden him; all Things were lawful unto him, and he was Maſter of Power moſt free

to

to diſpoſe of all his Faculties, and of the Creatures ſubjected to him at his Pleaſure, and that without any Offence to GOD. As for the Tree of Knowledge of Good and Evil, concerning which the Scriptures inform us, that GOD charged *Adam* not to eat of it; this was not done out of Envy, as if GOD had grudged him that pleaſant Fruit, (as He was ſlander'd by the Devil) or intended in the leaſt to diminiſh or infringe the full and free Right and Power which He had beſtowed upon him of uſing his Faculties, and all Things under his Command, at his Pleaſure, without Prejudice always of the Love he owed to his Maker. But it is not improbable that GOD having then diſcovered in Man ſome remote and dawning Diſpoſitions to the Love of the Creatures, did forbid him the Uſe of one Tree, either becauſe his Inclinations to it were greater than was fit, or that by this Symbol he might keep Man mindful that he held all the reſt, whereof the free Uſe was allowed to him, by Right of Vaſſalage, only with a Dependence upon GOD the Over-Lord of all, to whom, on that Account, he owed the greateſt Love.

3. AFTER that Man had abuſed the Liberty beſtowed upon him, by transferring his Love from GOD to the Creatures, and had thereby violated the Law of his Creation and the League of Friendſhip that was contracted with GOD, and had alſo loſt the Love of GOD, and with it the bleſſed Preſence and Company of the Deity who dwelt in his Soul, and filled it with Light, and Joy, and Peace; to which ſucceeded Darkneſs, Anguiſh, and Diſquiet: After, I ſay, that Man had made Defection from GOD, and GOD was determined to reſtore Man, then did the Confines of Religion begin to be enlarged, and beſides the *Love of* GOD which was loſt, and ſtill holds the principal Place among

the divine Precepts and Duties of Religion, ſeveral other Things were revealed, preſcribed, and inſtituted to be obſerv'd by Man, as being ſome of them uſeful, and others neceſſary for recovering the *Love of* GOD that was loſt, and for bringing back Man, that was gone aſtray, into the Road of his Duty.

4. OUT of what hath been already ſaid, this ſuccinct and general Idea of the Doctrine of *Comparative Theology* doth ariſe, *viz.* In the State of *Nature's Integrity and Innocence*, the *Love of* GOD made up the Whole of Religion, nor was there any other Duty incumbent on Man, but *to love the* LORD *his* GOD *with all his Heart*. Again, in the State of *Nature depraved*, and conſidered as it is to be repaired and renewed, the ſame *Love of* GOD ſtill makes the firſt, the chief and capital Part of Religion, which alone is deſired for itſelf, and for whoſe Sake all the other Things belonging to Religion are enjoined: So that the Love of GOD being compared with the remaining Parts of Religion, is the End to which they all refer and lead as ſo many Ways and Means.

SECT.

SECT. II.

Wherein this Theology is more diſtinctly and particularly explain'd. A Scheme of the Chriſtian Religion, ſhewing the weight and importance of all the Parts thereof. Two particulars in it worthy of Obſervation.

FOR a more particular Explication of this Doctrine of *Comparative Theology*, thus ſummarily propoſed, we are in the next Place to ſhew, how, and in what order all the other Precepts and Inſtitutions of Religion do reſpect *Charity* or the *Love of* GOD, and ſerve for kindling up again that heavenly Flame in the Hearts of Men.

2. FIRST then, inaſmuch as Man had unworthily violated the League of Friendſhip into which GOD had vouchſafed to admit him, and by tranſferring unto the *Creatures* the Love and Affection that is due to GOD *only*, had drawn upon himſelf GOD's Diſpleaſure, and expoſed himſelf unto Eternal Death; it twas impoſſible that he could be reſtored unto his former State, without the *Grace* and *Mercy* of GOD pardoning his Offence on theſe terms, (and none more eaſy could be either deſired or granted) *viz.* That Man ſhould return to his Duty, that is, to the *Love of* GOD; and that for this Effect GOD ſhould allow unto Man a competent Time, together with ſuch Helps as were neceſſary for that purpoſe.

3. FOR

3. FOR obtaining this Mercy, the *Interceſſion* of a *Mediator* was neceſſary; one who might procure this by his *Merit* and *Favour* with GOD. I ſhall not make it my Buſineſs here to enquire into the Cauſes and Reaſons why GOD would not be reconcil'd to fallen Man without the intervention of a Mediator. That he would not, is evident from this, becauſe for want of a Mediator the fallen Angels were precluded from any Acceſs to the Grace and Favour of GOD. the Virtue and Efficacy of his Incarnation, together with what he did and ſuffer'd in the Fleſh, began to take Place immediately after Man's Fall, whence our bleſſed Saviour is call'd, *The Lamb ſlain from the beginning of the World.* Rev. xiii. 8.

5. TO this mean of Salvation which is placed without us, and hath no Dependence upon us, that which anſwers on our parts is *Love* and *Gratitude* to *Jeſus Chriſt*, who became our Surety to GOD; and *Faith*, whereby we aſcribe to Him thoſe hopes of Salvation that he hath purchaſed for us, and rely on his Merits and Interceſſion for the Pardon of our Sins, the Acceptance of our Services with GOD, and the Obtaining of every Thing that is good for us.

4. BECAUSE the *Pardon* which *Chriſt* procur'd for fallen Man is only *Conditional*, and the *Conditions* which GOD requires of us in order to our being reſtored to His favour (*viz.* that being unfeignedly penitent for our Sins we ſhould return to GOD and our Duty, reſtore unto Him the full Poſſeſſion of our Hearts, and both begin and ever continue to Love Him with all our Soul) are ſuch as they cannot directly, immediately, and at once be perform'd by us, becauſe of the thick Clouds of Ignorance and the corrupt Affections wherewith Sin hath fill'd

our

our Minds; therefore ſome *Means* muſt of *Neceſſity* be preſcrib'd and made uſe of for this End, by which, as by Steps, we may gradually aſcend to the perfect Love of GOD, which is ſeated, as it were, upon the High Throne of Religion. Such means hath GOD preſcribed in His Word, and by ſo doing hath Adopted them into the Family of Religion.

6. IT is clear and evident in itſelf, that in returning to the *Love of* GOD we muſt take a Courſe quite contrary to that by which Man departed from it. Seeing then Man loſt this Love of GOD, not by enjoying of nor taking his Divertiſement with the Creatures (both which he might lawfully do) but by uniting his Heart unto them by Love, it follows, that if we would have this Divine Fire to deſcend upon the Altar of our Hearts, we muſt of neceſſity *extinguiſh* and put out the impure and muddy *Love of the World*, and of the *Creatures*: for the Love of GOD, and the Love of the Creatures cannot ſubſiſt together in one and the ſame Subject, but do mutually expel each other out of the Heart of Man: *For if any Man Love the World, the Love of the Father is not in him*, as St. *John* affirmeth, 1 *John* ii. 15. becauſe GOD requires that the Heart of Man be offer'd unto Him whole and entire; *my Son* (ſaith he, *give me thy Heart*, Prov. xxiii, 26. Nor can He allow a Rival with Him in Man's Love; as ſoon as Man admits new and ſtrange Loves into his Heart, GOD forſakes it as polluted and defiled. But ſuch is the Good-will and Mercy of GOD in *Chriſt Jeſus* towards ſtraying Man, that no ſooner, is the Heart of Man offered unto Him pure and void of the Love of the Creatures, but as ſoon he is willing to re-enter and dwell in it, and to fill it with Divine Light and Joy. And to this mean of recovering the Love of GOD, do all thoſe Precepts

of

of Religion belong which forbid to Love, Covet, or ſeek after the World, its Riches, Honours, Pleaſures, or any created Thing.

7. AGAIN, as in order to the Recovery of the Love of GOD, the Love of the Creatures muſt be laid aſide; ſo likewiſe, that Man may be freed from this Love of the Creatures, it is needful that he abſtain as much as may be, from the Converſe and Uſe of the Creatures, thoſe eſpecially that are grateful and pleaſing to the Fleſh; For beſides that it appears unjuſt and unreaſonable that Rebels, and Traytors ſhould preſume to meddle with the Divertiſements that were provided for dutiful and obedient Children; ſo unſteady and frail is Human Nature ſince it was depraved by Sin, that it cannot view nor enjoy thoſe Delights, without being inveigled in their Love. And therefore it behoveth us in our Food, Cloathing, and other means of Life, to reſt contented with Things neceſſary, and induſtriouſly to avoid ſuch as be delightful.

8. THAT which makes this part of our Duty the more eaſy, is the Curſing of the Earth, and the Defacement of at leaſt this ſublunary World, which by the wiſe and juſt Providence of GOD was the Conſequence of *Adam*'s Fall; by Reaſon of which the World as it now is, differs as much from itſelf as it was before the Fall, as a Vile Dungeon does from a Royal and Magnificent Palace. Concerning this Corruption of the World, the Apoſtle ſpeaks, *Rom.* viii. 20, 21, where he ſays; *The Creature was made ſubject to Vanity, not willingly:* And that *at laſt the Creature itſelf ſhall be delivered from the Bondage of Corruption.* If Men be paſſionately in Love with this wretched Carcaſs of a World! What would they have done, if they had ſeen and poſſeſt

poſſeſt it in its primitive Perfection of Splendor Beauty?

9. FURTHERMORE, becauſe Self-love is no leſs an Enemy to the Love of GOD, than is that of the other Creatures, and does uſually raiſe Trophies to itſelf upon the other's Ruins, it muſt of Neceſſity be put off alſo; and to effectuate this, we muſt keep up a conſtant Warfare with our corrupt Nature, all whoſe Thoughts, Counſels aud Deſires, are, by the Verdict of GOD Himſelf, *Gen.* vi. 5. *only and continually evil.* Whatever it deſires muſt be denied it, and the Things for which it hath an Averſion muſt be forced upon it. We muſt do nothing to gratify it, but its Motions muſt ſtill be reſiſted, to the End, that it being brought into Subjection, may never more obſtruct or retard the Operations of GOD's Spirit renewing Man in the Heart. And becauſe all theſe Things are hard and grievous, and very unacceptable to our corrupt Nature, we will never be throughly inclined to put them in Practice, untill the Mind be duly affected with a ſorrowful Senſe of Sin, and of its own Miſery, do firſt groan under the Burden thereof, and aſpire after Deliverance from it. And theſe Means which ſerve to extinguiſh *the Love of the Creatures in the Hearts of Men*, are the ſame which *Chriſt* and his Apoſtles ſo frequently inculcate in the holy Scriptures, when they enjoin us Repentance, Self-denial, Renouncing the World, Crucifying of the Fleſh, Taking up of the Croſs, and Putting off the Old Man.

10. MOREOVER, as it is only the gracious and immediate Preſence of the Deity, filling the Soul with Light and Joy, that can beget therein the true Love of GOD, which is the Perfection of all Religion; ſo the other Means of Salvation that I have already

already named, ſpring from a higher and far more noble Principle than our Nature: For ſeeing the Human Nature as it is depraved by Sin, is blind, and ſeeketh itſelf and its own Advantages in all Things, always and every where; and ſeeing the Precepts of Religion, of which we are ſpeaking, are moſt unpleaſing and hateful unto it, it is evident that a Compliance with them cannot be expected without the Aſſiſtance of Divine Grace: And that both *internal*, which acteth upon the Mind immediately, inſtructing, alluring, perſuading and exciting it; and alſo *external*, which worketh by the Mediation of the outward Senſes: So that it is not without Ground that the Apoſtle ſays, *It is* GOD *that worketh in us both to will and to do*, Phil. ii. 13. For the obtaining of this Mean which is only in GOD's Power, there is required on our Part continual Prayer, and a ready Compliance with the Inſpirations of the HOLY GHOST. *Aſk*, ſaith our LORD *Chriſt, and ye ſhall receive*, Matth. vii. 7. And *grieve not the holy Spirit of* GOD, ſaith the Apoſtle, *Eph.* iv. 30.

11. BUT inaſmuch as the inward Manifeſtations of the *Holy Ghoſt* do require a calm and compoſed Mind; and the ſoft Whiſpers, the ſweet and gentle Voice of the Holy Spirit, teaching and admoniſhing in the Bottom of the Heart, cannot be heard and obſerved by unregenerate Men, becauſe of the obſtreperous Noiſe and Din of bluſtering and tumultuating Paſſions and Luſts; therefore it became neceſſary to call in the Aſſiſtance of a groſs and corporeal Way of Teaching, ſuch as might make its Way to the Mind through the external Senſes. For this Reaſon GOD ſent the Prophets (to whom He had firſt manifeſted Himſelf, partly by Viſions repreſented to their Fancies, ſometimes when they ſlept, and ſometimes when they were awake, and partly

partly by a Voice and outward Signs) that they might warn and admoniſh other Men in his Name, concerning thoſe Things that belonged to their Salvation. And whereas from *Adam*'s Fall downwards, Mankind growing ſtill worſe, breaking out into divers Kinds of Sins, and adding new Crimes to their old Vices, wandered ſtill farther from GOD, it became expedient that GOD ſhould warn them of their Danger, by new Advertiſements from Time to Time, and that He ſhould multiply his Precepts according to the Diverſity of the Sins, whereby Men ignorantly and inconſiderately ſtrayed from the Way of Salvation, untill at length the Wickedneſs of Men being riſen to an extraordinary Height, and the Revelations of the Prophets, not being able to put a Stop thereunto, the only begotten Son of GOD, in his great Love to Mankind, putting on our mortal Nature, with all its Infirmities (yet without Sin) vouchſafed to dwell among Men, that He might perfectly inſtruct them in all that concern'd their Salvation, and in a frail and mortal Body, like that which we bear about with us, might lead ſuch a Life as is neceſſary to be led by all who ſhall be ſaved; that ſo, by a ſenſible Experiment, He might convince us that a Chriſtian Life is not impoſſible to our Frailty, when fortified with the Aids of divine Grace; and, finally, might lay down his Life for expiating the Sins of Men.

12. ALSO, the whole Doctrine of Religion, comprehending the Diſcourſes and Deportment of *Jeſus Chriſt*, together with the Revelations of the Prophets and the Apoſtles, is recorded in the Scriptures as in publick Regiſters, that by this Means it might be far and near diffuſed throughout the World. The Scriptures therefore are neceſſary, that the Precepts of Religion, and the Means of

Salvation already named, might be made known unto Men.

13. But theſe are not yet all the Expedients that God hath made Uſe of, for rendering Man's Return to his Love, and his Way to Salvation the more plain and eaſy. Though all that which Men are concerned to know and practiſe in order to their Salvation, be ſo fully and plainly delivered in the Scriptures, that all who are deſirous to learn them, may, with a due Application, eaſily there diſcover them; yet there be many who do not apply themſelves to the Reading of the Scriptures; many who blinded with Prejudice, are ſlow to underſtand that which they do read; others are remiſs and negligent in performing what they do underſtand; and even they who have begun to tread in the Paths of Life, many Times through Inadvertency ſtep aſide, or by the Violence of Temptations are hurried away into the Way of Sin, and being once fallen into it, do ſleep ſecurely in it. To remedy which Evils theſe following Expedients were provided. Paſtors were appointed, whoſe Office it is to inſtruct, admoniſh, reprove and comfort. Religious Societies of Chriſtians, or Churches, were inſtituted for this End, that Chriſtians might be helpful to one another in promoting the common Work of their Salvation, by inſtructing the Ignorant, reclaiming ſuch as err from the Truth, raiſing up thoſe that are caſt down, quickening the Lukewarm, rebuking thoſe that commit Sin, and avoiding ſuch as be contumacious. Religious Aſſemblies, alſo publick Worſhip and Sacraments, were inſtituted, which though they greatly contribute to the promoting of Chriſtians in Faith and Holineſs, do yet notwithſtanding manifeſtly ſuppoſe Paſtors and Chriſtian Societies, and

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may be conſidered by us as Sanctions of thoſe Laws whereby Paſtors and Churches are authorized, to which we muſt give Obedience, or be deprived of the Benefit of publick Worſhip, and of the Comfort of the Sacraments. And laſt of all, to the End that the publick Affairs of every Church might be rightly adminiſter'd, that is, that every Thing might be done decently and in Order, and that Communion might be kept up, and Peace and Concord maintained among the Churches, Church-Government was appointed.

14. THUS have I, Link by Link, turned over the whole Chain of Religion, beginning at the higheſt Degree thereof, *viz. the Love of* GOD, which alone is ſought for and injoined for itſelf, deſcending from this to the immediate Means whereby it is attained, and from them to ſuch as be more remote, untill at laſt we come to the moſt remote of all. This Account, which I have given of Religion, furniſheth us with a Key, whereby any one that is but indifferently verſed in Theological Studies, may eaſily diſcover what Place each Part holds in the Syſtem of Religion; how one Part ſtands related to ſuch other Parts as are above, as a Mean to the End; and to ſuch as are below it, as the End to the Means; and in what Degree of Neceſſity every Part ought to be held. But for the Sake of Beginners, I ſhall propoſe one or more of thoſe Things in this Scheme, that deſerve the greateſt Conſideration.

15. THE firſt is the remarkable Difference between Charity or the Love of GOD, and all the other Parts of Religion; among which it hath the Pre-eminence, becauſe it alone is deſired for itſelf, and all the reſt are inſtituted for its Sake, that by

their Means and Subſerviency, Mankind, which was fallen from the pure and chaſte Love of GOD, into the ſtrange and adulterous Love of the Creatures, may again be reduced to the Love which they owe unto GOD. And thus Charity is related to the other Parts of Religion, as the End is to the Means; agreeable to the Apoſtle's plain Inſtruction, *The End of the Commandment is Charity*, 1 Tim. i. 5. Now as the Wooden Frames and Scaffolds that are uſed in building, are taken away when the Work is ended, they being no longer uſeful; ſo when the Love of GOD ſhall be perfected in the Hearts of thoſe that are to be ſaved, then Sacraments, Paſtors, Churches, the holy Scriptures, the Renouncing of the World, the Mortifying of the Fleſh, Repentance, Faith, and all the other Parts of Religion that are diſtinct from Charity, ſhall ceaſe; as the ſame Apoſtle teacheth us, 1 *Cor.* xiii. 8. *Charity*, ſaith he, *never faileth; but whether there be Prophecies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be Knowledge, it ſhall vaniſh away; when that which is perfect ſhall come, then that which is in Part ſhall be done away: Now abideth Faith, Hope, and Charity, but the greateſt of theſe is Charity.*

16. ANOTHER Thing that is to be diligently obſerved in this Scheme, concerneth thoſe Parts of Religion that are diſtinct from Charity; their Difference among themſelves as they ſtand related to it as to their End. And in this Reſpect they are claſſed in a three-fold Difference. They are all Means for recovering Charity: But (1.) ſome of them are neceſſary, and withall ſure and infallible; others (2.) are indeed neceſſary, but not ſure and infallible; and others, (3.) finally, are neither ſure and infallible, nor abſolutely and

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indiſpenſably neceſſary. In the firſt Rank, are Faith in *Jeſus Chriſt*, the Mediator, Repentance, the mortifying of the corrupt Nature, or the Old Man; the renouncing of the World, with all its Pomps and Vanities; and finally, the Weaning of the Heart from the impure Love of the World, and all the Creatures which being once rooted out, the Love of GOD ſucceeds, and is kindled up, and ſhed abroad in the Heart, by the *Holy Ghoſt*. All theſe be indiſpenſably neceſſary for recovering the Love of GOD; and they have a ſure and infallible mediate or immediate Connection therewith. In the ſecond Rank, ſtand the Holy Scriptures, which for Reaſons already expreſs'd, are ſimply neceſſary, that Men may attain to the Knowledge of ſuch Things as it concerns them to know and practiſe, in order to their Salvation.

BUT tho' the Scriptures be neceſſary, yet are they not ſure and infallible Means of Salvation; ſeeing very many of thoſe who have them, and read them daily, come ſhort of it; not for any Fault in the Scriptures, but in the Perſons themſelves, who take no Care to order their Lives and Manners according to the Preſcripts in them delivered.

17. In the third Rank of Means of Salvation, which are neither neceſſary, nor ſure and infallible, are included Paſtors, Religious Societies, or Churches, Sacraments, Publick Worſhip, Eccleſiaſtical Polity, or Church Diſcipline; and if there be any other inſtituted by GOD for this End, that Men may be excited to learn, or keep in Mind, or practiſe the Duties of Religion, that are fully and clearly delivered in the Scriptures. That theſe have no ſure and infallible Connection with the

Salvation of Men, is more evident than to want either Proof or Illuſtration: And altho' Chriſtians ought not to neglect or Deſpiſe, but to make Uſe of them when they can be had, as well becauſe they are preſcribed by GOD, as that in the right Uſe of them, many excellent Advantages may be reaped; yet this will not make them abſolutely and indiſpenſably neceſſary to Salvation, for it is certain, that ſuch as have the Scriptures, if they carefully and diligently peruſe them, may both diſcover the Way of Salvation mark'd out in them, and having found it, may begin to walk in it; and by the Aſſiſtance of GOD's Grace, may conſtantly perſevere therein, until at laſt they work out their Salvation, altho' they live in ſuch a Corner of the World, where they have no Opportunities, either of Preachers whom they may hear, or of Churches, to which they may join themſelves, or (by Conſequence) of Sacraments, of which they may partake..

SECT. III.

Wherein ſeveral material Propoſitions and uſeful Corrolaries are deduced from the preceding Deſcriptions of this Theology. How to diſcern betwixt the fundamental Principles of Religion, and ſuch as are not fundamental; and betwixt damnable, dangerous, and harmleſs Errors.

HAVING laid down the General Idea of this Theology, together with the more diſtinct and particular Explication thereof, I come now to the many and weighty Propoſitions, Rules and Concluſions which may be deduced from this Doctrine. And indeed ſo various and manifold is the Uſe of this Theology, both in a private Life, and alſo for the right Ordering of the Church; it abounds with ſo many Rules and Inſtructions for every Kind of Life, that it would be hard to reckon up all that might be deduced from it, by ſerious and attentive Meditation. I ſhall inſtance only in a few for a Trial.

2. FIRST then, by this Doctrine of Comparative Theology, it plainly appears, that the Precepts of the Chriſtian Religion have proceeded neither from the mere arbitrary Will of GOD, nor from his Wrath and Diſpleaſure; but from Love, Favour, and Good-will toward fallen Man. And

And the Reaſon why GOD hath impoſed the hard Laws of Repentance, Self-denial, and the Renouncing of the World, as neceſſary to be obſerved by all that would be ſaved, is not, that He might exerciſe his Authority over Men, or be aveng'd on them, but becauſe there is no other Way of raiſing them to a true and laſting Happineſs, beſides that which the Precepts of Religion preſcribe. GOD might, indeed, by Virtue of his Omnipotence, have reſtored Man, who was fallen into Sin and Miſery, unto his original holy and happy State, without the Intervention of a Medicinal Penitence. But recent Experience, and the notable Inſtance of Inſtability and Inconſtancy, which *Adam* had given, evidently diſcover, that nothing was to be expected this Way; but that *Adam*, having lightly eſcaped ſo great a Danger, would have been the more preſumptuous to offend again; or if his Experience had made him more cautious and wary, yet his Children would readily have relapſed into his Sin and Miſery: So that if this Method had been taken for recovering fallen Man, it is probable that *Adam* only would have been ſaved by it. For this Reaſon it was more agreeable both to the Wiſdom and Goodneſs of GOD, to grant unto fallen Man, Regreſs and Return unto his firſt State of Happineſs, by the Way of Penitence only, which, tho' it be the more difficult, yet it is the moſt ſafe and infallible. For as thoſe who come to great Fortunes, either by Succeſſion to their Parents, or by the Bounty of their Prince, are more inclin'd to ſquander away their Wealth, than others, who have acquir'd Riches by their own Induſtry and Labour, after they have felt the pinching Difficulties of Want and Poverty: So it is not to be doubted, but thoſe Men, who have with Difficulty wreſtled out of the

the deep Gulph of Sin and Miſery, and have come to Happineſs by the rough, uneaſy, and narrow Way of Penitence, will prove far more conſtant in the Love of their Creator, and more firm and reſolute in ſuſtaining and repelling the Aſſaults of Temptations, than was either *Adam*, who was created in a State of Felicity, or than his Poſterity would have been, in Caſe that Happineſs had been by Succeſſion tranſmitted to them from *Adam*.

3. If it ſhall here be enquired, might not God have reſtored Man immediately after his Fall; and having reſtored, confirmed him alſo in Grace and Holineſs, and put him out of all Danger of falling again any more, ſo as he ſhould not have been afterwards obnoxious unto Sin, no more than the glorious Angels? I anſwer, that a confirmed State of Grace and Holineſs, is both the Fruit and Reward of a previous and tried Conſtancy and Firmneſs in the Love of God. That it was granted upon no other Conditions to the Angels, who perſiſted in their Duty and Fidelity, nor would have been given unto *Adam*, ſuppoſe he had not ſinned, till after a competent Time of Trial faithfully ſpent in the Love of God. Finally, that it is not poſſible that a reaſonable Creature can attain to a conſummated State of Perfection, by any other Way, without infringing its Liberty, which God will have preſerv'd ſafe and inviolate.

Indeed, after good or evil Habits have received their proper and ſuitable Improvements from God, that is, after He has fortified and eſtabliſhed the Good, by renewed Meaſures and Communications of his Grace; and has plied the Evil with repeated Endeavours, and all to no Purpoſe, to reclaim

reclaim them, when He reſolves that the Graces of his Spirit ſhall not be any more proſtituted to the Scorn and Contempt of thoſe who are rooted in Sin; and when He rewards the Godly for the good Uſe that they have made of their Liberty, with plentiful Meaſures of Grace, and takes the Government of their free Will (after they have freely reſign'd it) into his own Hands; then follows the final, unchangeable, and endleſs Obduration of the Wicked in Sin, and the Eſtabliſhment of the Godly, in Grace and Holineſs. But rational free Creatures can neither be eſtabliſh'd in a State of Grace, nor hardened into a State of Sin, without infringing their Liberty, except the free Uſe and Exerciſe thereof, in Good or Evil, (which in Good, at leaſt muſt be habitual) have gone before it.

4. Secondly, THIS Doctrine of Comparative Theology diſcovers the Ground of that which the Apoſtle delivers, 1 *Cor.* 13. where he declares that thoſe Parts of Religion which are commonly moſt eſteemed, ſuch are, much Knowledge in divine Things, Orthodoxy, Faith, and ſuffering of Perſecution for the true Religion even unto Death, will be improfitable to Salvation without Charity; becauſe theſe, and all other Things pertaining to Religion, are for this End ordain'd and enjoin'd by GOD, that by them Men may be brought to Charity, or the Love of GOD; ſo that if they do not attain to that End, they become vain and unprofitable. Wherefore they are far deceiv'd who conceive good Hopes, and entertain a good Opinion of themſelves, and of their own Spiritual Condition, becauſe they belong to this, or the other Party of Chriſtians; becauſe they are diligent and aſſiduous in Hearing, Reading, Praying

and

and Communicating; all theſe being too weak Supporters whereupon to build a ſolid Hope of Salvation. For, unleſs Men will denounce War againſt their corrupt Nature, renounce the World and deny themſelves, they ſhall never recover the *true and ſincere Love of* GOD; and without the unfeigned *Love of* GOD, they ſhall never come to his Preſence, nor to the Dwelling-Place of the Bleſſed.

5. Thirdly, THIS Theology teacheth us, how to diſtinguiſh between the *Eſſential*, or *Fundamental Principles* of Religion, and thoſe that are *not fundamental*. And here I take the Eſſence of Religion not ſtrictly, for all that which belongeth to Religion always, and in all States (in which Senſe the *Love of* GOD alone makes up the whole Eſſence of Religion) but more largely for all thoſe Things which are neceſſary for Men, conſidered in a State of corrupt Nature, that they may be fitted for and brought into the Enjoyment of eternal Happineſs. Now whereas ſome Parts of Religion, are Means of Salvation, both neceſſary; and ſure or infallible, others neceſſary, but not ſure; and others are indeed Means of Salvation, but neither ſure nor neceſſary; it is evident that the Precepts and Inſtitutions of the third Claſs do by no Means belong to the Fundamentals of Religion properly ſo called, is, that the Knowledge whereof is neceſſary to Salvation directly, and of itſelf; and all the Precepts and Inſtitutions of the firſt Claſs, and they only are ſuch; from this, it does appear that the whole Family of the *Fundamentals* of Religion is contained within the Limits of the firſt Claſs. But becauſe Men can by no other Means come to the certain Knowledge of Religion, than by the *Scriptures*; therefore to know

know the Scriptures, and to acknowledge them for a ſure and infallible Rule of Faith, may be called a *ſecondary Fundamental* Principle of Religion.

6. Fourthly, This Theology teacheth alſo the Difference of *Errors*; that ſome are *damnable* and *pernicious*, ſome *dangerous* only, and ſome *harmleſs*: All thoſe Errors touching Faith and Religion, which do neceſſarily ſubvert ſome *fundamental* Principle of Religion, and that in the Opinion and Judgment of the erring Perſon, or that cannot ſubſiſt at the ſame Time, and in the ſame Mind with the Belief of the fundamental Principles of Religion. Theſe, and theſe only, are to be looked upon as deſtructive and damnable, and as ſuch, are with great Care and Diligence to be expelled out of the Confines of the Church. For the Chriſtian Religion is like a Bridge by which alone Men can go from this Valley of Miſeries to the bleſſed Regions of Light and Peace; and the *fundamental Principles* of Religion are ſo many Arches, which joined and united together, do make up this Bridge, and therefore thoſe Errors that do overturn any of the fundamental Principles of Religion, do as it were, cut out an Arch from the Bridge, whereby a Breach is made in it, and the Paſſage by it into Heaven is thus cut off and obſtructed.

7. Again thoſe Errors are to be avoided as dangerous, whoſe Tendency is to make Men remiſs and negligent in the Buſineſs of their Salvation: Of this Kind is that Error aſcribed to *Origen*, concerning the *Puniſhment of the Devils and Damned*: That after a long Courſe of Time they ſhall come to an End, and that the Damned themſelves

ſelves ſhall at laſt be tranſlated into the Habitations of the Bleſſed. By which Doctrine, it is evident, that the Fear of Hell, and the Force thereof to reſtrain Men from Sin, is in great Meaſure weakned and infringed. Finally, thoſe Errors may be tolerated as harmleſs, whereby a Chriſtian who is in the Way of Salvation, is neither let nor retarded in his Courſe; ſuch was the Error of St. *Cyprian* concerning *Re-baptization of Hereticks*; and another of *Irenæus*, who writes that our Saviour was fifty Years old when He ſuffered.

8. FROM hence in the fifth Place we may draw *Rules* and *Principles*, for directing not only private Chriſtians, how far they may entertain or refuſe *external Communion* with the different, yea adverſe Sects and Societies of Chriſtians into which the Unity of the Chriſtian Church is miſerably divided and rent aſunder: But Church Governors alſo in the making and abrogating eccleſiaſtical Laws. For, whereas the End and Deſign of thoſe Chriſtian Societies, which we call Churches, is, that by their Help, every private Chriſtian may be forwarded in a Courſe of Piety, and aſſiſted in working out their Salvation: It is plain, firſt, That a Chriſtian, who lays the Work of his Salvation to Heart, ought (if his Circumſtances will permit him) to join himſelf unto, and aſſociate with thoſe Churches, wherein the beſt Helps to Piety are to be found. Next, that he muſt abſtain from the Communion of thoſe Churches, whoſe Fellowſhip is apt to hinder or retard his Progreſs in true Piety, either becauſe the Purity of the Chriſtian Doctrine is therein corrupted with evil Principles, and ſuch as flatter corrupt Nature, or becauſe the Force and Efficacy of ſound and wholeſome Doctrine is impaired and enervated, by the miſchie-

vous Examples of a worldly Life; or finally, becauſe the Privilege of Communion is annexed to ſomething that is unlawful, as a neceſſary Condition thereof. Thirdly, That the Communion of that Church whereof he is a Member already, and whoſe Fellowſhip, though it be little uſeful to Piety, yet is not prejudicial to it, ſhould be continued in, in caſe it cannot be forſaken without ſome great Inconvenience.

9. For the ſame Reaſon alſo it becomes the Duty of all thoſe who are promoted to the Government of Churches to make Uſe of their Power and Authority for *Edification*, and not for *Deſtruction*, not enjoîng any Thing that is not conducive to Chriſtians, their Advancement in true Piety, nor requiring any Thing as a neceſſary Condition of external Communion, which any ſober Perſon in his right Mind, and who is acted by a ſerious and ſincere Deſire after Holineſs, cannot perform with a good Conſcience; leſt they chance to debar from the external Communion of their Church, thoſe whom *Chriſt* hath honoured with inward and ſpiritual Communion with Himſelf, and with the Saints, that is, with the inviſible Church: And finally, conſtraining no Perſons againſt their Mind and Conſcience, to an external Communion with any Church.

In this Corollary we may behold, as in a Glaſs, *The deplorable State of the Chriſtian World* at this Day, wherein almoſt every Sect of Chriſtians, at leaſt the ruling Part among them, do require the Belief and Profeſſion of their peculiar and diſtinguiſhing Doctrines, which are ſome of them obſcure, others doubtful and uncertain, and others falſe, as a neceſſary Condition of Communion,

ſowing

ſowing by this Means the Seeds of Diſcord, and Diviſion, and Hatred among Chriſtians, inſtead of that Unity, and Love, and Concord, which our Saviour ſo earneſtly recommended to his Diſciples. Nor is this all, but they do what in them lies to force all others, by Mulcts, Baniſhments, and corporal Puniſhments, to embrace their Communion, and to fulfil the Conditions thereof; and by ſo doing, inſtead of making Men Chriſtians, they only make them Hypocrites; of all Sinners the moſt hateful in the Sight of GOD.

10. LAST of all, from this Scheme of *Comparative Theology*, it does plainly appear, that *Church Government* is ſuch a Mean of recovering the Love of GOD, as is neither neceſſary, nor ſure and infallible, and conſequently, that it is not a *fundamental Principle*, nor an eſſential Member of the Chriſtian Religion; and that in the Body thereof, it holds the Place, not of the Heart, or other Vitals, but of the more extreme Part. This is a Matter that ought to be well conſidered by all Chriſtians, but eſpecially by thoſe among whom bitter Envyings, and Strifes, and Contentions are kept up, Diſcord and Tumults are raiſed, Animoſities and Hatred are exerciſed about *particular Forms of Church Government and Diſcipline*, to the great Reproach of Chriſtianity, the Scandal of the Weak, and the woful Decay, or (ſhall I ſay) the utter Ruin and Subverſion of true Piety. How much better were it, and more conducive to the Honour of the Chriſtian Religion, to Piety and to Peace, that Chriſtians ſhould rather exerciſe a mutual Forbearance in this Caſe, by allowing every one free Liberty to think, and ſpeak, and

act as they pleaſe, in theſe and other ſuch like Matters that are remote from the Center of Religion, concerning which, ſincere Lovers of Truth and Holineſs may differ in their Judgments, and that without any Prejudice to mutual Love and the Duties of Charity, either among ſingle Perſons, or among the Societies of Chriſtians and Churches.



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The CONCLUSION.

Wherein the Uſe of this Theology is more particularly declared. The Inconveniency to which they are expoſed, who are not acquainted with it. The Character of one who follows its Direction.

FROM all that has been ſaid, the notable Uſe and Neceſſity of this *Comparative Theology* does abundantly appear; for he who does not underſtand the various and differing Reſpects and Relations of the ſeveral Parts of Religion among themſelves (which this Theology teaches) cannot but often ſtumble and fall, and wander in his Way to eternal Life. For either,

Firſt, HE will conſider all the Parts of Religion as equal, and ſtanding upon the ſame Level, and ſo will apply himſelf to them indifferently without Order or Choice, practiſing now one Duty, then another, as his Inclinations or Circumſtances ſhall prompt him: Not unlike to an unſkilful Husbandman, that ſhould take much Pains in Sowing, Digging, Tilling, Harrowing, *&c.* his Ground, without any Regard to the Order or Seaſon that ought to be obſerved therein; for as this Man would unavoidably fall ſhort of the hoped for Reward of his Labours, I mean, of a plentiful Har-

veſt; ſo the other would infallibly loſe the Fruit and Reward of a religious Converſation, *viz.* Regeneration and eternal Life. Now I make no doubt but there are many ſuch to be found among the Profeſſors of Chriſtianity, who conſidering only what is common to all the Parts and Precepts of their Religion, *viz.* The Stamp of Divine Authority, and not adverting to the proper and peculiar Aims of every one of them in particular, keep a mighty Stir, and are much taken up about Religion to little Purpoſe, without making any conſiderable Progreſs in it; like the Men of *Sodom*, who *being ſmitten with Blindneſs, wearied themſelves in vain*, to find the Door of *Lot*'s Houſe, and ſeem to be pointed out by the Apoſtle under the Figure of *ſilly Women, who are ever Learning, and never able to come to the* (ſaving and practical) *Knowledge of the Truth.* Or,

Secondly, He will preſer the *leſſer* and *lighter* Matters of Religion, to ſuch as be *greater* and *more weighty*; with which our Saviour upbraids the Scribes and Phariſees, who *paid Tythes* of *Mint, Cummin, and Aniſe*, but *neglected the weightier Things of the Law, Judgment, Mercy, and Truth.* A Fault whereof the greater Part of Chriſtians are guilty, who put a greater Value upon a *right Belief and Perſuaſion* touching Things *leſs neceſſary*, ſuch as are almoſt all the diſtinguiſhing Doctrines of every Sect of Chriſtians, together with ſome religious Rites and particular Rules and Forms of Church Diſcipline and Government, much controverted in theſe Times, concerning which, a Man may think and act thus, or otherwiſe (provided he act not againſt his Conſcience) without Prejudice to his Salvation, than they do upon *Holineſs of Heart and Life*, without which, no

no Man ſhall ſee GOD, *Heb.* xii. 14. being leſs ſolicitous for this than the other. For as in their own Practice, they ſtudy more to be orthodox than to be humble, charitable, mortified to the World, and ſelf-denied; ſo they do with open Arms receive into their Communion all that agree with them in Doctrine and Worſhip, be their Lives never ſo ſenſual and worldly, but exclude as Aliens and Strangers all ſuch as differ from them in theſe Matters, be their Lives otherwiſe never ſo harmleſs and holy, ſeeking rather to gain Diſciples and Followers to their own Way and Party, than to *Chriſt* and his Religion; who, if, with the Proſelytes of the Scribes and Phariſees, they grow not worſe, yet will certainly get little more by their Change than an Exchange of Opinions, and of the Modes and Circumſtances of external Worſhip.

THEY do alſo ſplit upon this ſame Rock, who, neglecting the capital Virtues of the Chriſtian Religion, take up their Reſt in the Means ſubſervient thereunto, ſuch as are Scriptures, Sermons, Sacraments, and the like, (whoſe Uſe is to inſtruct Men in the eſſential Duties of Religion, to ſtir them up to, and aſſiſt them in the Performance of them) in which we may obſerve many to be much employed, who think that in ſo doing, they have reaſonably well diſcharged their Duty as Chriſtians, though they never aſpire after Humility, the Mortification of the Fleſh, the Renouncing of the World, and the Love of GOD and their Neighbour; for the Sake of which all thoſe other Things wherewith they are ſo much taken up, were purely intended and appointed; not a Whit wiſer than one who, intending a Journey to ſome remote Country or City, ſhould employ all his Time and

Care

Care in providing and viewing of Horſes, Chariots, Servants, Proviſions, and other Neceſſaries for a Journey, and, in the mean Time, never ſtir one Foot from home, to ſet forward on the Journey. Or,

THEY will ſlight and neglect the inferior Miniſtring and ſubſervient Parts and Duties of Religion, and ſeek to come at thoſe of the higheſt Rank and Degree without them; with no better Succeſs, than if a Man ſhould endeavour to get up to the Top of a high Tower without the Help of the Stairs that lead to it, by throwing out his Arms, ſtraining his Body, and ſtanding on Tip-toe. And this Fault is but too common among Chriſtians, who imagine they can attain to internal Virtues of Contrition, Humility, Contempt of the World, Self-denial, the Love of GOD, *&c.* by Meditation and Thinking only, without Practiſing the external good Works that diſpoſe and lead thereunto, and without avoiding the Allurements and Temptations to the contrary Vices, ſuch as Riches, Honours, Pleaſures, and the Familiarity and Friendſhip of worldly-minded Men, acting in this with as little Colour of Reaſon, as one, who being ſhut up in a dark Priſon, or plunged in Snow up to the Chin, ſhould expect to be enlightened and warmed by the meer Force of his Imagination, without coming forth into the bright and warm Sun.

To theſe we may add ſome others, who boaſt of inward Manifeſtations of the Spirit, Communion with GOD, ſpiritual Joys, and ſuch like Rewards and Comforts of a pure Heart, although they have not as yet purged out the old Leaven of carnal Luſts and earthly Affections, embracing thus the Shadow for the Subſtance.

On the contrary, he who is acquainted with the Doctrine of this pure and peaceable Theology, and will chuſe to follow its Directions, conſiders Charity, or the Love of God, as the great End, and the other Duties and Virtues belonging to the Chriſtian Religion, as the Means appointed for attaining thereunto: And accordingly he makes the firſt his great Aim and Buſineſs, and the reſt he regardeth and uſeth only in Conſideration of their Subſerviency to this firſt. He reads the Scriptures, meditates, hears Sermons, receives the Sacraments, and performs other ſubſervient Duties of Religion, not that he may reſt in them, but that by their Means he may be ſtirred up and helped forward to the Contempt of himſelf and the World, and to the Love of God, and of his Neighbour for God's Sake; knowing that all the Labour that is laid out that Way is loſt, if it do not contribute to this End.

He is neither ſo fond nor ſo afraid of any religious Rite or Ceremony, or Eccleſiaſtical Cuſtom that is innocent, and being indifferent in itſelf, may be uſed for a good End, but he can either uſe or abſtain from it as the Peace of the Church, or the Edification of his Neighbour does require herein; imitating the Apoſtle, who *to the* Jews *became as a* Jew, *that he might gain the* Jews; *to them that were under the Law, as under the Law, that he might gain them that were under the Law; to them who were without the Law, as without the Law, that he might gain them that were without the Law; to the Weak he became as weak, that he might gain the Weak: Finally, he was made all Things unto all Men, that he might by all Means ſave ſome,* 1 Cor. ix. 20, *&c.*

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THE neceſſary fundamental Truths of Religion, he finds to be but few, to which he firmly adheres, and lays them up carefully in his Heart, but is leſs taken up with the reſt, concerning which he loves not to debate with any Perſon, well knowing, that as few Controverſies were ever ended this Way, ſo the Minds of Men are thereby diverted from the Study of Holineſs, and Hatred, Animoſities, Diviſions and Perſecutions are begotten and fomented; and that a further Progreſs and Advancement in the ſaving Knowledge of the Truth is better attained by holy Living, than by much Diſputing; he maintains an inward ſpiritual Communion of Love and Affection with all that truly fear GOD, and ſincerely ſeek Him, however much they may differ from Him, and among themſelves, concerning the Matters of Religion that are leſs neceſſary; being ready to entertain external Communion with them, ſo far as the Terms and Conditions of external Communion, which they require, will allow, and ſo far as they do not obſtruct the Love of GOD, and the mortifying of our corrupt Nature, but carefully avoids the Company and Familiarity of all wicked and worldly-minded Men, as hurtful and contagious, although they agree with him in the Profeſſion of the ſame Doctrine and outward Worſhip.

THESE Inferences ought to have been treated with more Accuracy, and at greater Length, but the Shortneſs of the Time allotted for this Exerciſe, hath obliged me to abridge them, and ſilently to paſs over others of ſome Conſequence. Beſides, I am afraid my Hearers may already be weary of this Diſcourſe, which this great Variety of Matter, that of Neceſſity muſt be crowded into its narrow Bounds hath rendered more profitable than pleaſant.

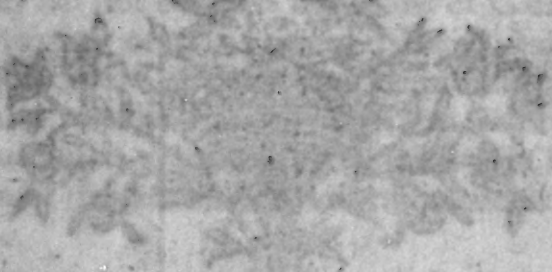
pleaſant. And therefore I ſhall here put a Stop to it, heartily recommending the Heads of it to you, my dear Fellow Students, to be further digeſted, amplified and enlarged by you in your more retired Thoughts and private Meditations; and to the Father of Lights, to be by Him plentifully watered with the Bleſſing of Heaven.

To the All-good, All-wiſe, and All-mighty LORD our GOD, Father, Son, and Holy Spirit, be Praiſe and Glory for ever. *Amen.*

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